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The
CHRISTIAN CENTURY

Published Weekly

Why Is Don Sturzo in America?
By Romulus

If Not a Negotiated Peace
An Editorial

I Shall Support a War for Defense
In the series, 'If America Enters the War'

By Francis J. McConnell

The Unsolved Mystery of Dr. Fell
By Dorothy Canfield

Truth Needs Propagandizing
An Editorial

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In This Issue

FRANCIS J. McCONNELL

is a bishop of the Methodist Church, in charge of the New York area. Before his election to the episcopacy in 1912 he had served for four years as president of De Pauw University, and had been pastor of churches in Cambridge, Mass., and Brooklyn, N. Y. He has been president of the Religious Education Association, president of the Federal Council of Churches, Lyman Beecher lecturer at Yale, Barrows lecturer in India, a delegate at many ecumenical conferences, and a nationally known leader in many causes looking toward social and industrial reform. Among his many books are *The Diviner Immanence, Public Opinion and Theology, Is God Limited?, The Christian Ideal and Social Control, Christianity and Coercion,* and biographies of Borden Parker Bowne and John Wesley.

ROMULUS

is the pen-name of an American journalist who has spent many years in Rome as correspondent of a leading New York daily. Readers will recall the articles on various aspects of the Taylor case which this writer contributed to The Christian Century last year. A series of articles on present-day aspects of the Catholic Church in Rome, written by him, will begin to appear shortly.

DOROTHY CANFIELD

is almost as widely known by her married name, Mrs. Dorothy Canfield Fisher. A graduate of Ohio State, a Ph.D. of Columbia, she also holds honorary degrees from Middlebury, Dartmouth, Vermont, Columbia, Ohio State, Northwestern, Williams and Nebraska. Space will not permit listing her many novels. She is a member of the board of editors of the Book of the Month Club, and active in many forms of public service. As chairman, she has just brought to a conclusion the successful campaign of the Children's Crusade for Children. Her home is at Arlington, Vt.

The CHRISTIAN CENTURY

January 15, 1941

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Calendar of Coming Events

Jan. 18-19. National Christian Mission, Philadelphia.
Jan. 15. Baptist St. Joseph River Valley Association, Niles, Mich.
Jan. 16. Baptist Hillsdale Association, Hillsdale, Mich.
Jan. 17. Baptist Jackson Association, Stockbridge, Mich.
Jan. 19. Ford Hall Forum, Boston; Harry F. Ward, speaker.
Jan. 19. Charles Street Forum, Boston; Wm. H. P. Hatch, speaker.
Jan. 19. Chicago Sunday Forum; Harold E. Fey, speaker.
Jan. 19. Chicago Sunday Evening Club; Reinhold Niebuhr, speaker.
Jan. 19-26. National Christian Mission, Louisville, Ky.
Jan. 20. Baptist Lenawee Association, Adrian, Mich.
Jan. 20-21. Second Annual Ministers' Conference, University of Michigan, Ann Arbor; Edwin E. Aubrey, speaker.
Jan. 20-22. Missionary Assembly, Daytona Beach and Deland, Fla.
Jan. 20-22. Missionary Assembly, Jacksonville, Fla.
Jan. 21. Baptist Detroit Association, Birmingham, Mich.
Jan. 22. Baptist Wayne Association, Walled Lake, Mich.
Jan. 23. Baptist Flint River Association, Flushing, Mich.
Jan. 24. Baptist Huron Association, Port Huron, Mich.
Jan. 25. Child Labor Day.
Jan. 25-29. Missionary Assembly, Orlando, Fla.
Jan. 26. Charles Street Forum, Boston; Leon R. Land, speaker.
Jan. 26. Chicago Sunday Forum; Reginald Babu Lal Singh, speaker.
Jan. 26. Ford Hall Forum, Boston; Herbert Agar, speaker.
Jan. 26-28. Missionary Assembly, Winter Park, Fla.
Jan. 26-Feb. 2. National Christian Mission, Pittsburgh, Pa.
Jan. 27. Baptist Saginaw Valley Association, Bay City, Mich.
Jan. 28. Baptist Alpena Association, Tawas City, Mich.
Jan. 29-31. Missionary Assembly, Palm Beach, Fla.
Feb. 1-5. Missionary Assembly, Miami, Fla.
Feb. 2. Ford Hall Forum, Boston; Norman Angell, speaker.
Feb. 2. Charles Street Forum, Boston; G. Bromley Oxnam and Edgar Sheffield Brightman, speakers.
Feb. 2. Chicago Sunday Forum; John T. Flynn, speaker.
Feb. 2-4. Missionary Assembly, Ft. Lauderdale, Fla.
Feb. 2-9. National Christian Mission, Washington, D. C.
Feb. 3-28. School for Missionaries, Oregon State College, Corvallis.
Feb. 5. National Social Hygiene Day.
Feb. 5-7. Missionary Assembly, Ft. Myers, Fla.
Feb. 8, 9. Interdenominational Council on Men's Work, Chicago.
Feb. 8-11. Missionary Assembly, Lakeland, Fla.
Feb. 8-11. Missionary Assembly, Winter Haven, Fla.
Feb. 9. Ford Hall Forum, Boston; Joshua Loth Liebman, speaker.
Feb. 9. Second Congregational Church Forum, Waterbury, Conn.; David Seabury, speaker.
Feb. 9. Race Relations Sunday.
Feb. 9, 10. Mid-West Meeting National Association of Bible Instructors, University of Chicago.
Feb. 9-16. National Christian Mission, St. Louis, Mo.
Feb. 10-15. International Council of Religious Education, Chicago.
Feb. 11-13. Carew Lectures, Princeton Theological Seminary, Princeton, N. J.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

PRESIDENT ROOSEVELT'S message at the opening of Congress served mainly to reveal more clearly the belligerency which today emanates from the White House. In the past when war was imminent our presidents have pursued a waiting policy, allowing the country to generate its own war mood and, at least in appearance, to force them to act. This was true of Lincoln, of McKinley, of Wilson. In the present situation Mr. Roosevelt cracks the war whip himself. It is his war, and has been generated under his fostering hand from the start. His assumption that the people are with him, that there is only a small and negligible group of contrary-minded whom he calls "appeasers," is shrewd psychological strategy. The fact is that the President did not go to Congress to enlighten it as to the legislative program he has in mind. He was trying to create a mood, and that the mood of war. He was not trying to inform Congress; he was trying to whip up its emotions. Once it had been swept off its feet emotionally, Congress could then be counted on to rubber-stamp any commitment made by the executive. The President's message gave the first clear indication of the method which he means to follow to reduce congressional debate to an empty formality. It is a method which may work. If it does it will be a sorry day for American democracy.

The President To Congress

British Enter Libya At Bardia

AFTER a siege of twenty days, during which land, air and sea forces cooperated, the Italian stronghold of Bardia, well within the borders of Libya, was forced to capitulate to the British. The Italian press still holds that the British counterattack in Africa is a "fiasco" because it was expected to produce a revolution in Italy and no revolution has occurred. Doubtless it was in Mr. Churchill's mind that a smashing blow to the Italian army in Africa, together with his own recent appeal to the Italian people, would damage the Duce's prestige and shake his control. It is by no means certain that it has not had that effect, even though there are no immediate signs of revolution. Certainly "fiasco" seems an inappropriate word by which to describe an action which thus far has turned back an attacking army, taken more than 50,000 prisoners, destroyed two strongly fortified bases, thrown the whole Italian African campaign into utter confusion, and is now advancing westward toward the next objective. The British success in Africa is certain to have important repercussions, but it is impossible to predict just what they will be. The most probable is that it will force Hitler to make some decisive gesture in aid of his ally. If Italy has lost prestige by getting into a hole in Egypt and Libya, it will lose still more by having to be helped out. But Hitler is more concerned about his own prestige than Italy's, and he can scarcely afford to exhibit, before the eyes of the states which he is summoning to take refuge under his protecting wing, too much indifference to the misfortunes of his first assistant. With the capture of Bardia, Greek and Turkish morale will be reinforced—not that they needed it—but the whole campaign in the eastern Mediterranean is again on a pivot on which it may quickly turn in any direction.

Mr. White Cuts Loose from The Warmongers

WILLIAM ALLEN WHITE has resigned from the chairmanship of the Committee to Defend America by Aiding the Allies. His resignation was caused by the furore raised by committee members along the Atlantic seaboard when Mr. White made it clear that he is honestly opposed to American entrance into the war. Rather than fight his former professed followers, Mr. White got out. To be sure, there were mutual expressions of esteem and regret on both sides, and it was announced that the Kansas editor would continue as honorary chairman of the committee, but that fooled no one. The truth was that the committee was glad to get rid of its chairman, and Mr. White was glad to cut loose from his office. It was impossible for the eastern interventionists to be happy any longer under even the nominal leadership of a man who could say that his slogan is, "The Yanks are not com-

ing!" And Mr. White revealed his real feelings in a letter to John Temple Graves II of the *Birmingham Age-Herald*—a letter which apparently wasn't meant to see the light, but did. "In two of our chapters, New York and Washington," he wrote Mr. Graves, "we have a bunch of warmongers and under our organization we have no way to oust them and I just can't remain at the head of an organization which is being used by those chapters to ghost dance for war." That would seem to tell the whole story, and the country can be counted on to take it to heart. Meanwhile, a new group of easterners from the erstwhile White committee has sent another petition to the President calling on him to rush American aid to Britain. Nothing is said in this about aid "short of war." The committee which formulated the new program is headed by President Conant of Harvard and Lewis Douglas, president of the Mutual Life Insurance Company. The *Chicago Tribune* reports that the new group is to be known as "The Mobilization of America for War." The report is as yet unconfirmed, but we hope that it proves true. Such a name would help to clear away considerable fog.

Workers to Demand Efficient Management of Shops

HAVE WORKERS a right to demand efficient management of the shops in which they work? The International Ladies' Garment Workers are preparing to make such a demand in the new contract which is being prepared to supersede the one which expires at the end of this month. To some of the financial commentators this seems the height of the ridiculous. "Union wants to teach boss his business," says one headline. "The proposal reveals that the workers would be happy to establish a training school for bosses and to keep them up to date on how to eliminate outmoded production practices." That is one way of putting it. It might not be a bad scheme at that. There are plenty of bosses in the garment industry who need somebody to teach them, and perhaps the workers could do it. But strictly speaking, that is not what is proposed. The proposition is that the contract include a clause which would give the workers a right to file with the mediator for the industry a complaint of inefficiency against the management, to be investigated and judged by the mediator. And the proposed "school for bosses" is a conference at which experts in various parts of the industry would pool their experience for the benefit of the management. Such a proposal could seem odious and presumptuous only to that kind of management which claims the right to "run my business as I please," on the assumption that no one except owners and managers has any legitimate concern about how it is run. But who has a more legitimate concern than the workers who can draw good wages from the enterprise if it is well managed and who will lose their employment if it fails? The full details of the new draft of a contract have not been made public, but the general principle here suggested seems the most sensible thing in the world. It is sensible because it clearly recognizes that, whatever may be the financial setup of a manufacturing concern, it is really a cooperative enterprise in which management and workers have a common interest and that each side has a right to do something about it if the other falls down on its job.

Lynchings Increase In 1940

DURING 1940 there were five lynchings in the United States, according to the corrected figures released by Tuskegee Institute at the year's end. All but one of the victims were Negroes. The total was two more than for 1939, one less than in 1938 and three less than in 1937 or 1936. Georgia and Alabama each witnessed two of these mob murders, and Florida one. Several killings which may yet prove to have been lynchings are under study. Most of the offenses charged against the persons who thus lost their lives were relatively trivial: wife-beating and drunkenness, attempted rape, altercation with a white man, failure to refer to a white man as "Mister." One man was lynched for attempting to qualify as a voter. While there is still some doubt as to the finality of Tuskegee's figures, enough is known about the record to demonstrate that this blot on American civilization is still far from the immediate and total eradication that all decent citizens demand. Arising out of the hatreds of the Civil War and the anarchy of the carpetbagger misrule which followed, nurtured by social disintegration and fed on the same ignorant and perverted racism which underlies the nazi persecution of Jews, lynching has become a standing denial to the world of this nation's right to be called a fully civilized and humane state. The fact that in twenty-two instances during the past year it was necessary for officers of the law to take steps to save prisoners from death at the hands of lynching mobs shows that the roots of the evil still go deep. While the officials deserve commendation for the increased respect they thus demonstrated for the law they are pledged to enforce, only a beginning has been made. Since the threat of a federal enactment which would penalize local officers and governments for failure to prevent lynchings is held to have had much to do with this change for the better, the passage of the law should soon end completely this kind of barbarism in America.

Bergson Dies In Paris

NO SINGLE mind or voice has been more influential on the course of thought during the past generation than that of Henri Bergson, who died in Paris during the first week of this month at the age of 81. The burden of years and of ill health had already removed him from active service, but his last book, *The Two Sources of Morality and Religion,* published in France in 1932, showed that his thoughts were expanding and his views changing even in old age. The work which established his position among the leading thinkers of his time was his *Creative Evolution.* He was not only a philosopher but was also a source of philosophy in others, for more than five hundred authors wrote books or pamphlets about Bergson and his system. Few philosophers have had so many commentators and critics during their own life-

time. During the greater part of his career he lectured at the College de France, and he was the recipient of all the honors that could come to a man of letters, including the Nobel prize. Bergson was of Anglo-Jewish descent, and thus would have fallen within the operations of the recent decree forbidding Jews to hold educational posts in France if he had not been offered specific exemption. He refused this exemption, however, and resigned the honorary professorship which he had held since his retirement at the time of the World War. Rated as a naturalist in philosophy who found the creative principle resident within nature itself, in his later writing Bergson moved toward religious faith. All ground for doubt of immortality, he wrote, vanishes when one "realizes the complete independence of thought and matter."

Sherwood Eddy Is Seventy!

WE PUT what the printer calls a "screamer" after that heading because the assertion which it makes is so nearly unbelievable. But *Who's Who* proves that it must be so. Sherwood Eddy, it says, was born at Leavenworth, Kansas, on January 19, 1871. So the distinguished company which is gathering in New York this week to celebrate Mr. Eddy's seventieth birthday is not fooling itself. Incredible as it will appear to any who know him, Mr. Eddy has actually reached threescore and ten. Few Americans have lived fuller or more productive lives. Starting out in the Student Volunteer Movement when that crusade was at the peak of its power, then serving for years as a missionary in India, then becoming secretary for Asia and later international secretary for the Y.M.C.A., Mr. Eddy won for himself a world-wide following, especially among students. We believe, however, that no enterprise with which he has been connected has had a more lasting and helpful influence than the series of traveling summer seminars to Europe which he launched shortly after the war and which he continued until the renewal of fighting forced its abandonment. The Eddy seminars could not head off a second war, but they at least prepared hundreds of American ministers, educators and public leaders to understand the issues of this conflict as they never understood those of the earlier one. We do not always find ourselves in agreement with Mr. Eddy. At the present moment, for example, we believe that he is advocating a policy for the United States which he will one day regard with as deep concern as he later came to regard the policy which he supported during the First World War. And we are frequently astonished at his ability to discover new causes for which to crusade from year to year. But we believe in him, we honor him, and we hail him in the spirit of affectionate fellowship.

Churches Must Finance Objectors' Camps

OWING TO DELAY in providing housing and equipment, the effects of the draft law are only beginning to be felt. The treatment of conscientious objectors under the law has until now been confined to dealing out prison sentences, usually of about a year, to men who refused on conscientious grounds to register. Last week in Connecticut and Oregon, Christian ministers, theological students and in one instance a college professor who is a member of the Society of Friends, received such sentences. The sentences in Oregon were to a road gang. Now as men are called into service the provisions of the draft act which apply to conscientious objectors who complied with the requirement for registration come into force. Unexpected government conscientiousness over expenditure of public funds makes it apparent that none of the billions of defense dollars will be available to finance the "civilian service of national importance" which the law provides for draft objectors. So the "peace churches"—the Friends, Brethren and Mennonites—with the help of the Fellowship of Reconciliation and the Methodist Peace Commission, have organized the National Service Board for Religious Objectors. According to Paul Comley French, secretary of the board, they "have agreed to finance, within the limits of their ability, the 'work of national importance'" that the law provides. Thomas E. Jones, Quaker president of Fisk University, has been granted a year's leave of absence to head up the efforts to establish camps for these men. The financial burden, amounting to about $400 per man per year, will fall upon the churches. While the work of soil conservation, forestry and land reclamation to which these men will be assigned is the type of activity which properly has the right to claim government support, that support for the time being at least will not be forthcoming. It is therefore incumbent upon the churches to make good their repeated pledges to uphold the right of conscientious repudiation of war by financing this enterprise.

Thanks to Old Friends, Welcome to New!

THE STEADY GROWTH of The Christian Century through the years has been due to the support of its influential body of readers. The past year has proved no exception. With the coming of the year-end, however, an unusual situation developed. A record number of renewals added to a landslide of new subscriptions overwhelmed our circulation facilities for several weeks. The series of articles in which ten leaders of American Christianity are defining their position with reference to participation in war produced such a demand for additional copies that our most optimistic foresight was exceeded and we were unable to supply many requests. While this situation has proved embarrassing, needless to say it has also been a source of gratification. Our heartiest appreciation goes to readers whose understanding and support of The Christian Century through many years has borne such fruitage. To them we can pledge as the most meaningful expression of our gratitude the continuance and heightening of the journalistic processes through which we attempt to bring Christian insight and courage to bear on the interpretation of God's activity in the history that is now being made. Our most cordial welcome is extended to those who are now joining the world-wide company of the readers of this journal. They will shortly learn, if they do not already suspect, that this company is not an inert mass of passive recipients but a fellowship whose

vigorous assent or dissent, criticism or approbation, the editorial staff is always eager to receive.

Truth Needs Propagandizing

WHY IS IT that those who hold the highest forms of truth are so often slack in making it known to the world? If it were asked why those who are most devoted to the search for truth are generally lacking in zeal for its dissemination, it might be fairly answered that research and instruction are distinct and specialized functions, and that the discoverer of new truth should not be expected to be its popularizer. But we are not thinking of the adventurous pioneers upon the frontiers of new knowledge, nor of the latest findings in the fields of science; but rather of intelligent views of religion, such as can be consistently held by persons of moderately enlightened minds.

These reasonable conceptions of God and man and of right relations between them—not "rationalistic" conceptions in the odious sense, but consistent with reason and good sense—are neither novelties nor are they the opinions of a few. They are the assured faith of intelligent millions. Among the experts who are the spokesmen and leaders of these millions, there are differences of view which are far from unimportant, but they are bound together by a unity deeper than their differences. The experts are thoroughly articulate in arguing their differences before audiences which are already committed to the point of view that is common to them. Or if it be not argument but constructive and unilateral presentation, still it is for the most part offered, whether in speech or in print, to those already of the same way of thinking. All of which serves a useful purpose, but leaves another need unserved—the need of presenting the claims of reasonable religion to those who confess no religion at all.

Some of the channels through which religious ideas can be brought to the eyes or ears of the unchurched masses are virtually choked with materials of the most reactionary and obscurant sort, or by those which, even if deserving a more charitable description by reason of the sincerity and piety of those who put them forth, are explicitly devoted to attacking every reasonable and intelligent conception of religion. Consider a few examples taken almost at random. Older readers will remember the time when hundreds of secular papers throughout the country, from metropolitan dailies to rural weeklies, carried Pastor Russell's column. It claimed to be non-sectarian, its material was ostensibly biblical, its phraseology was ostentatiously pious, and the benign and patriarchally bearded portrait of the author looked like a seal of orthodoxy. This was the seed of the fanaticism of Jehovah's Witnesses. Pastor Russell reached the public through the secular press. No other teacher of religion did that on any comparable scale.

At the present time, in almost any county in midwestern America, one can pick up a town or county weekly and find in it a widely syndicated article on the international Sunday school lesson, furnished free to the syndicate, one suspects, and almost if not absolutely free by the syndicate to the papers. The latest issue, which is typical, is a mélange of exhortations relating to the imminent second coming of the Lord, with warnings against all those "unfaithful stewards" who feed the sheep on "philosophy and sociology" instead of the pure milk of the Word. No other syndicated religious article has so wide a circulation as this fundamentalist feature.

An examination of the literature on the tables in the handsomely furnished reading room of a Detroit railway station last week showed fifteen copies of four Roman Catholic periodicals (including the two best weeklies) and about twenty Catholic tracts. Nothing else. The Christian Scientists seem to have been less alert than usual, for their literature is more generally to be found than any other in public places.

The most modern instrument of communication, the radio, carries a continuous barrage of religious programs based upon the most antiquated and untenable ideas. To be sure, there are some programs of notable excellence which have a nation-wide hearing. But one who twirls the dials at random cannot fail to find a flood of cheap and tawdry programs which must leave upon the mind of any thoughtful hearer the impression that religion is merely a specialized form of ignorant fanaticism.

Those who believe that they have a religion which intelligent men can accept without stultifying themselves, and which the world needs for the better ordering of its thought and life, must let their testimony be heard in the market place. Truth will doubtless win its way and gain its own acceptance, but it must be put where people can find it. There is such a thing as legitimate and necessary propaganda.

Pope Gregory XV had the right idea when he established the Sacra Congregatio de Propaganda Fide in 1622. No stigma attached to the word "propaganda" then. It was merely the Latin gerundive of the verb meaning "to propagate," and it was used to designate that which ought to be propagated. Nothing so well deserves to be propagated as the faith; ergo, *propaganda fide*. The same conception led to Cromwell's authorization of a British Society for the Propagation of the Gospel in New England in 1649, and to the Anglican Society for the Propagation of the Gospel in Foreign Parts in 1701, and to Haldane's Society for the Propagation of the Gospel at Home in 1797.

These were all missionary societies. The church has always realized that it had a responsibility for the dissemination of the gospel. The spread of Christianity did not occur by accident, even when there was little organization behind it, but by the definite and determined effort of those who believed that they had a truth which the world needed. The point is that truth requires propagation if it is to do its work among men. Crushed to earth it may rise again, but it does not "go into all the world" unless it is carried or sent.

The church is still doing an immense amount of work in propagating the gospel both at home and abroad. But, especially at home, this is largely confined to preaching in churches, where the audiences are composed chiefly of those who are already of like mind with the preacher and

know before he begins most of what he is going to tell them. Less than half the population of the United States is Christian by even the loosest definition. About half of that half is Protestant. Less than half of that fourth goes to church. As to what fraction of that fraction hears anything in church which marshals them toward intelligent faith and righteousness, the reader may make his own estimate. By any estimate, more than seven-eighths of the people of this country will learn nothing of liberal religion unless they get it through such channels as the radio and the secular press. By "liberal religion" we do not mean left-wing radicalism but sensible, middle-of-the-road, evangelical Protestantism expressed in plain terms which represent the best thinking and the mature faith of men of today.

Unless those who hold such a faith take it seriously enough to declare it with conviction and sincerity, not only to each other in their churches but to all who can read or hear, the world will continue to drift toward secularism, fretted but scarcely checked by the frantic appeals of obscurantists, dogmatists and fanatics.

If Not a Negotiated Peace

TWENTY-FOUR years ago, on December 18, 1916, President Woodrow Wilson sent identic notes to the belligerent powers, asking for an official statement of their war aims. "The world," he wrote, "has been left to conjecture what definitive results, what actual exchange of guaranties, what political or territorial changes or readjustments, what stage of military success, even, would bring the war to an end." And lest the warring states of Europe close their minds to the peace effort which his note presaged, he gave this solemn warning: "If the contest must continue to proceed towards undefined ends by slow attrition until the one group of belligerents or the other is exhausted; if million after million of human lives must continue to be offered up until on the one side or the other there are no more to offer; if resentments must be kindled that can never cool and despairs engendered from which there can be no recovery, hopes of peace and of the willing concert of free peoples will be rendered vain and idle." Prophetic words!

Five weeks later, on January 22, 1917, President Wilson delivered a historic address to Congress. "Is the present war," he asked, "a struggle for a just and secure peace, or only for a new balance of power?" In the light of the replies which he had received to his note, he sought an answer to that question. He said that the answer could only be given by the nature of the peace treaty signed. And then he proceeded to sketch the sort of peace treaty which would prove that the war was not merely one more struggle in Europe's endless wrestle for a new balance of power. "It must," he said, "be a peace without victory. . . . Victory would mean peace forced upon the loser, a victor's terms imposed upon the vanquished. It would be accepted in humiliation, under duress, at an intolerable sacrifice, and would leave a sting, a resentment, a bitter memory upon which terms of peace would rest, not permanently, but only as upon quicksand. Only a peace between equals can last. Only a peace the very principle of which is equality and a common participation in a common benefit."

Woodrow Wilson was right, as history was to prove. It was precisely because the Treaty of Versailles was *not* a negotiated peace, not a "peace between equals," that it betrayed the hopes with which he was so soon to take the United States into the war. Every prophecy that he uttered as to the tragic future which would come out of a war fought to a knockout and a victor's peace has been abundantly and appallingly fulfilled.

Today the United States faces much the same situation in Europe as that which Woodrow Wilson was facing twenty-four years ago. For sixteen months the nations of that continent have been locked in battle. Great fears have been aroused among Americans as to the effect which the outcome of the conflict will have upon this nation. Yet the United States is still in the dark as to the war aims of the belligerents. But President Roosevelt is dealing with this situation in a manner very different from that of President Wilson. Instead of trying to bring an official statement of war aims into the light, instead of trying to open a way by which the belligerents might be brought into a council chamber to write a negotiated peace, he pours scorn on any hint of such a possibility. "Negotiated peace!" he cries to a listening world. "Nonsense!" And again: "The United States has no right or reason to encourage talk of peace."

More than that, by a shabby verbal trick Mr. Roosevelt tries to make it appear that a negotiated peace would be a dictated peace, framed by "a gang of outlaws" who "on threat of extermination" would make the democracies "pay tribute to save your own skins." And he more than hints that Americans who persist in discussing the possibility and worth of a negotiated peace are serving the purposes of the dictators. In this attack the President has even included "American citizens, many of them in high places"—an obvious attempt to whip up public hysteria against the strong group of senators and representatives who have refused to be stampeded by the administration's drive toward war.

The very intemperance of the President's attack, however, raises questions. Was Woodrow Wilson, trained historian that he was, so completely wrong in his formula for a peace which would bring stability to Europe—"peace without victory"? Is it the part of wisdom to commit this nation to one side in a European war before the possibilities of peace have been sincerely explored and before the war aims of the belligerents have been completely and officially brought into the open? (Remember the secret treaties!) Would a negotiated peace be a dictated peace? In the very nature of the case, it could not be so. The terms, the ideas which they embody, are mutually exclusive. Woodrow Wilson's definition is as good today as when he coined it: a dictated peace is a victor's peace; a negotiated peace is "a peace the very principle of which is equality and a common participation in a common benefit."

But what is required to secure a negotiated peace? Two things. First, as President Wilson understood, an official

statement of war aims. This in order that the fighting peoples may discover for themselves whether further sacrifice and suffering would be justified by the ends which their national leaders seek. Second, a military stalemate or near-stalemate. Warring nations will be ready to sit down and negotiate as equals when there is realization by the opposing governments that there is no prospect of a military decision except at the cost of political and social ruin.

The world does not now possess an official statement of the war aims of the Axis or of Great Britain. In private, however, there have been many reports of peace feelers put out, ranging all the way from the early declaration by Lord Tavistock through the disclosure of attempted Spanish mediation to the present uproar over the intermediary activities of the American oil man, William Rhodes Davis. All these indicate that it would not be impossible to obtain a definition of war aims from the belligerents. Mr. Churchill's recent appeal to the Italian people, in which he virtually offered them a negotiated peace on the single requirement that they get rid of "one man," suggests that the British demands would not be extravagant. And many have been the hints from Berlin that the world would be surprised by the generous terms on which the Reich is prepared to negotiate. Hitler has himself assured the German people that peace will be followed by general disarmament.

But this leaves to be faced the other requirement for a negotiated peace. Is there a military stalemate? Or even a near-stalemate? The usual attack on proposals for a negotiated peace assumes that there is not. Mr. Roosevelt's picture of dictation by "a gang of outlaws" assumes that Hitler is now in a position where any peace he might make would be that of a conqueror. Yet this is a serious distortion of the actual situation. The truth is that, thanks to British gallantry and the Italian's lack of stomach for his war, the military situation is very close to a stalemate. Hitler has not subdued England; he has not even crossed the twenty miles of channel. And he is a long way from doing so. Disturbing weaknesses are opening on his flanks. Italy is developing into a running wound that will increasingly sap German strength. And just over the horizon is the United States, which within a few months will be throwing immense resources into Britain's struggle.

Is it "nonsense" to believe that a genuine negotiated peace is possible under such circumstances? Seated at a table with Germany today, Great Britain would have enormous bargaining power. Far from being in a position to exact that "control [of] the continents of Europe, Asia, Africa, Australasia and the high seas" which Mr. Roosevelt has envisaged, in such a setting Hitler would be well aware of the weaknesses of his position. It is quite possible that he would rather negotiate with Britain on equal terms now than run the hazards of the future. Such a peace would be no Munich. But it would be "peace without victory."

Now look at this question from the other side for a moment. Assume that a negotiated peace is ruled out. Assume that Great Britain has no honorable choice but to fight on. How long must she fight? Or, to echo Woodrow Wilson's query, at "what stage of military success" would she be ready to make peace? The answer comes at once: Britain must go on fighting until Hitler is defeated. But at what stage will Hitler be defeated? When he gives up the attempt to invade England? By that time the country may be a shambles and the nation ruined beyond any possibility of economic recovery for many generations. Moreover, with German power still in control just across the channel, England will continue to live in deadly fear. Will Hitler be defeated only when the Continent has been successfully invaded and Germany overrun? No imagination today can compass the human, material and spiritual costs of such a war. All we can be sure of, as Mr. Brailsford has made clear, is that the United States would have to supply a large part of the expeditionary force to carry it through.

Is this invasion of the European continent, this military conquest of Germany, the alternative to a negotiated peace which Mr. Churchill and Mr. Roosevelt nurse in the secret recesses of their minds? If it is, then the American Congress, speaking for the American people, should have something to say about the effort to block a negotiated peace. We Americans are trying hard to fool ourselves these days about a number of things—about the ultimate effect of our adoption of an armament economy; about the results to be expected if we start a naval convoy system; about our ability to get into the "munitions war" and stay out of the "fighting war." But nobody can be fooled about what an attempt to conquer the Continent would mean for this nation. It would mean the sacrifice of a generation of our youth, the bankruptcy and collapse of our economic order, and the almost inevitable destruction of our democracy.

Those who heap scorn on the idea of a negotiated peace should be forced to face the fact that the alternative is a dictated peace at the end of years of hell. And there is no more reason to believe that such a peace would prove enduring if it were dictated by a victorious Churchill than if it were dictated by a victorious Hitler. For one thing, by its very nature it would destroy all hope of general disarmament, since the victor who had imposed his terms upon the vanquished would regard it as necessary that he maintain and police that hated settlement.

But perhaps even this is not the true alternative which those who reject a negotiated peace must face. Perhaps the true alternative is not a dictated peace written by a victor at the expense of a defeated opponent. Perhaps the true alternative is a continental chaos, with the only power left intact in the hands of the dictator of the Kremlin. Let the nations of western Europe and the United States bleed themselves to exhaustion in an effort to fight this war to a military knockout, and the world is Stalin's. (It is interesting to discover that the Communist weekly, the *New Masses,* is as opposed as any paper in America to the suggestion of a negotiated peace. Evidently it would not suit Communist purposes to have the war stop now.)

Twenty-four years ago Woodrow Wilson called for a negotiated peace, a "peace without victory." His wisdom went unheeded. He felt forced to take the alternate road, the road that led to a victor's peace. But that road led also straight to the tragedy which now grips Europe. Be-

fore any man dares rule out of his thinking the possibility of a negotiated peace to bring to an end the present slaughter and destruction, let him look first and steadily down the alternate road. Where does that road lead now?

Charles Wesley

EDITOR THE CHRISTIAN CENTURY:

SIR: My friend the headmaster and I were walking away from the school chapel. The service had ended with a hymn by Charles Wesley. "What a writer of hymns!" I exclaimed. And he, who knows more of hymns than any of my friends, replied, "I am inclined to believe that he is the greatest writer of hymns in the English language." Fortified by this judgment, I hope you will let me advise all would-be hymn writers to hold their pens until they have carefully studied Charles Wesley. John, too, should be studied for his glorious translations, which we might not know to be translations if we were not told so. But chiefly Charles.

You will call to mind at once the felicity of his language. There is a limit, of course, to the value of an education in the classical mode, but it did teach Charles the meaning and the undertones of the words which he used:

> To keep thine armor bright,
> Attend with constant care,
> Still walking in thy Captain's sight,
> And watching unto prayer.

That is perfectly simple. The least bookish of men can understand it. But you know when you sing it that every word is right. Could you find any other words to take the place and give the feeling of "attend with constant care"?

Hymns leave me cold when the writer is weaving together pretty words, or showing himself "literary." I fume visibly at many modern hymns because the singers are trying to be unusual and, as boys say, "show off." Charles Wesley was a scholar, and therefore knew how to use words.

Then he knew before he wrote what he believed. You can use his hymns, if you like, as a brief manual of theology. A man who does not know may well write verse to express his longings, his doubts, even his denials. He may publish a series of lyrics on the Great Doubts of Christianity. But he cannot write hymns like this:

> Love Divine, all loves excelling,
> Joy of Heaven to earth come down.

The poorest service becomes rich if this hymn is sung. But clearly its author believed in the Incarnation and in the changeless love manifested therein.

Sometimes when I hear young friends criticize these hymns as old-fashioned, I wonder if this is because they do not rejoice as Charles Wesley rejoiced, and St. Paul before him, in the mystery of the Christian revelation. If this is old-fashioned, something else must be sought to set our tongues free to praise its wonder and glory.

But clearly a hymn writer cannot set up on a capital of wistful aspirations. We cannot sing hymns to "*x* to the *n*th power" or even to the Absolute.

But it is the passion in these hymns which carries me away when I hear them. The words, which have become too familiar, suddenly glow again. In that dawn in which John and Charles rejoiced they were the songs, and sometimes the shouts, of the redeemed.

Would you advise any writer of poetry to try his hand at a hymn unless he simply *had* to write? We shall not get the new songs for the new age in the church by offering rewards to whatever poets there may be.

But to come back to the important matter of language. Charles Wesley and his peer, Isaac Watts, used almost entirely the language of the English Bible. That gave them at once bounds and freedom, and there is no other freedom worth having. I wonder if there is not still an ample range for the singer in that large room. Don't you think that a preacher who steeped himself in the language of the Bible would amaze and delight his hearers? "How modern!" some of them would say. I cannot imagine a psalmist fitted for these days who does not move freely in the Bible. It is all there, is it not?

Ever yours,

QUINTUS QUIZ.

VERSE

What of This Night?

THIS is the darkest hour of our night:
Beyond lies morning and the comely sun,
The warm, full dispensation of the bright
Hard day, the sense of homely tasks begun.
Have we inviolate armor to put on?
The forges scatter smoke; the sparks arise
Against the invitation lately gone
To gather brands from other flaming skies.
We have considered all we see, and more—
There is no hate too deep to die today;
There is no wall without an inner door;
There is no dragon too remote to slay.
And in this hour—black, enrailed, entombed—
The pit-abysm whispers, "Night is doomed."

GEORGE EDWARD HOFFMAN.

Prayer

WHERE is the God of the thick green thumb
Who makes the grass and the green corn come,
Who spreads on the parched and tortured land
Like a great green hope a great green hand,
Who fingers the earth till the earth springs green
With flowers and fruits and birds between,
Whose green thumbnail can scratch dead ground
Till it shoots green showers for miles around?

God of the green touch, press your thumb
On our burnt-out hearts till the green thoughts come;
Till the black shell splits, and the green flame starts,
Keep your thumb on our thought, keep your hand on our hearts.

MARY KOSS.

If America is drawn into the war, can you, as a Christian, participate in it or support it?

By Francis J. McConnell

Seventh in a Series of Ten Answers

THERE is a touch of irony in asking a man as old as I am to tell what he would do in case the United States enters the war. The best way I can answer the question is by stating certain views I hold concerning the present war crisis. I expect to continue to hold and advocate these views in case this nation goes to war.

I

If the United States enters the war I shall support it as long as it remains on a defensive basis. I do not think those are fair who tell us that this war is just like every other, that it is just another clash between rival imperialisms. I do not doubt that there are immense imperialistic motives in it, but it has attained such size that it has taken on a difference of quality or kind. More and more the psychologists are helping us to see that groups of persons, every one of whom is sane by ordinary everyday standards, may as a group become socially insane.

Altogether apart from the moral character of the Axis powers I maintain that the treatment of the Jews by those powers is one of the craziest and most dreadful aberrations in the course of human history. Nazism as taught by its present leaders and as accepted by millions of its followers appears to me as social insanity. Military ruthlessness has arrived at sadism. National ambition has become social megalomania. The policy of military annihilation, which used to mean the strategy of seizing the pivotal positions in a field of war, has become the purposeful killing or crippling of whole nations—a homicidal mania. War instead of being waged as formerly for definite territorial aims now takes on the mad purpose of ruining the minds and souls of enemies. Quite likely there are many thousands of individuals in the nazi realm who have never inwardly surrendered to nazi principles, but nazi public opinion is what now counts and I am forced to the conclusion that public opinion is running a headlong course of social insanity.

What is the way to arrest such insanity? What but to show that the lunacy cannot succeed—show it to the insane group, I mean? If an individual crazy man runs amuck he has to be stopped, by force if necessary. If a people runs amuck it must be stopped. At least the people in the United States have a right to prevent a socially insane nation from overrunning this country. Of course, there are idealists of a lofty type who tell us that it is impossible for a European nation, no matter how desperate its aims may be, to overrun this land, but unfortunately the idealist is the soul most likely to be led astray by wishful thinking in practical affairs. When the idealist tells us that it is not possible for a European enemy to invade this country across three thousand miles of Atlantic ocean he unconsciously assumes that such a foe will have to deal with a navy somewhere on the way, or to overcome defensive armies when he arrives at the United States shore. Winds and waves alone would be no defense.

Defensive war is all I am talking about, and by such defense I mean plans drawn and put into effect with the highest scientific skill the nation can command and not the schemes of hordes of profiteers. Nor do I mean the doctrine that the offensive is the best defense, so interpreted as to send United States ships into all seas and our armies to all continents, though I do not pretend to guess what defense may ultimately call for.

Is not all this fraught with danger? It certainly is, but not with so much danger as treating social insanity as if it were sanity. Is there not danger that war madness will seize the party of defense just as surely as it seizes that of the offense? To be sure. Already there are militarists who are preaching that when the anti-nazis get into their stride they must not stop till they have wreaked virtual destruction on Germany by bringing her and keeping her under strictest military control. That is the kind of craziness I should hope to avoid by keeping our soldiers to genuinely defensive purposes within our own territories. Will not our civil liberties disappear in the censorship of war? To a large extent, yes. The danger here is partly in letting all sorts of self-appointed censoring groups get going before war starts. Many of these patriotic assailants of civil liberties are with us now—indeed, are always with us. When they become libelers, or drivelers, or ranters they should be treated as such no matter how loud their professions of patriotism.

II

The best chance I shall get to serve the country if it goes to war will be to insist that the debauchery of the public mind during a war is the most serious consequence to a democracy. It is a necessity of military policy to deceive an enemy, but deceiving an enemy is likely to involve deceiving the "home people" as well. Even if there is no deliberate attempt at deceit the policy of secrecy, inevitable in war, is squarely opposed to that emphasis of the truth, the whole truth, and nothing but the truth which is essential to democratic procedure.

We may well be thankful that just at present the recollection of the last World War is vivid enough in our minds to save us from some extremes of gullibility. We have not forgotten that a distinguished journalist was proved in 1918 to have invented atrocity stories, and that many of his brother journalists sought to justify him on the plea that his aim was highly patriotic. Because, too, that war sent back from France two million soldiers who had learned from actual experience what war actually is, we are not likely to be misled by pictures of the glory of the battlefield. Even in its least repulsive features real physical warfare is about as glorious as cleaning out a sewer.

Once more we have not forgotten how assaults on civil liberties persisted after the World War was over. During our Civil War, Governor Horatio Seymour of New York protested against Abraham Lincoln's suspension of the writ of *habeas corpus,* insisting that the violation of civil rights in wartime makes easy their suspension in peacetime. To which Lincoln replied that this is just as reasonable as to maintain that when a man has to take emetics when he is sick he is likely to create such a taste for them that he will keep on taking them after he gets well. This was a happy hit, if Lincoln was thinking of the nation as one personified whole, but not so happy if one reflects that while few human beings would cultivate a habit of taking emetics, many individual public officials easily cultivate a fondness, not for taking such doses themselves, but for giving them to other people. Some of the most scandalous wrongs in the history of the United States against civil liberties were perpetrated after the last war was over. I believe as heartily as anyone that such wrongs did not meet the approval of the nation, but they were perpetrated nevertheless. When the wartime pot is boiling all manner of intellectual and emotional and moral manias jump to the surface.

III

Furthermore, I expect to preach every time I get a chance that if we must defend ourselves in war we have a right to discuss openly the terms on which war is to cease. We have seen through the folly of the cry for a war to end war. Suppose we hereafter give ourselves to talking more about a peace to end war. If we are to have such a peace there are at least two questions which may help us test our own sincerity as peace-seekers, not to say peacemakers.

First, how far are we willing to surrender our own national sovereignty for the sake of international adjustments which will diminish the power of nationalism as a force making for war? I am not at the moment thinking of a United States of the World, or even of *Union Now.* Take such very modest proposals as a world court, or an international tariff commission to handle the whole problem of tariffs with the authority of final decision, or an international agreement as to sources of raw materials. It does not dispose of this last item to point out that in peacetime the important sources of raw materials are open to all nations whose buyers will pay the established prices for the goods. The fear that in a war, or a preparation for a war, this or that nation will seize such sources for itself is a force making for war. The only way out here is for some super-national body to be given charge.

Beyond all this is the need of a type of patriotism which is willing to surrender many activities to international control for the sake of leaving the separate nations free to do separately what they can best do separately. In some phases of their life the nations should come closer together. In some others they should move farther apart, to make it possible for each nation to attend fully and strictly to its own business of making the most of its own cultural possibilities—against which possibilities militarism sins with frightful effectiveness. It is only by collective organization that we can secure worthy national isolation.

Second, as far as my limited powers go I shall support every sincere effort to raise another heart-searching question for every one of us who professes devotion to the cause of peace. If we are to go to war we all admit that we must have a cause worth fighting for, to prevent government of the people, by the people and for the people from being wiped off the earth. Many of us believe that the American democracy is worth fighting for, but if we are to guard that system against all foes we must keep an eye on the foes at home who are more deadly than any armies from abroad. I refer to those who would put their own property interests above all other interests. I say "their *own* property interests," not the property interests of the whole people.

I do not believe the oft-uttered dictum that the only inadequacy in the capitalistic system is in its distribution of material goods, that capitalism is an unqualified success on the side of production. All this I steadfastly do not believe. There are not enough material goods in this country to go round. If all the possessions of the more favored were to be distributed among the less favored such a transfer would not help much. Capitalism at present does not produce material goods in such volume and on such terms as to bring enough of them within the reach of the buying power of enough of the people. I may interject, I trust, the remark that an economic system which leaves ten million men in this land unemployed through a period of ten years when they are willing to be employed can hardly be called an unqualified success.

IV

What has this to do with the war question? Much, every way. It is deeply disappointing to observe the surprise of many good and intelligent men at the outbreak of war when forces making for war have been working in full view before their eyes for twenty years. The economic factor is not the only one to be considered as making for war, but there is excellent reason for calling it the chief factor. The necessity of worrying about one's food and clothes and shelter most of one's time creates resentment and envy. If parents gave their children the best training they can afford, only to see those children stand around in enforced idleness, we have one prolific cause of discontent, to say nothing of the even more serious questions raised by the younger generation itself. With labor's ranks crowded with able workers who are getting sorer and sorer against society, we have rich soil for the growth of the suspicion that perhaps even war would make for better human conditions. One of the surest ways to foster social acquiescence in anything wrong is to get the people to asking, "What's the use?"

With all this we have the dull, heavy mass of conservatism of so many in the possessing groups. Very expensive advances will have to be made in American society in the next quarter-century. Touch this property nerve, however, and listen to the outcry! The majority of the American people are friendly to any movement toward larger and better chances for men, women and children, but the minority who put these values in the second place are materialistic beyond description. If the fascists should conquer Britain and start toward the United States, all they would

have to do to capture outright large sections of our materialistic tories would be to promise to save the United States from communism, whether there was any danger from communism or not.

It is interesting to note how often members of this minority clamor for a new emphasis on the oldtime individual religion. They protest against what they call the social gospel and tell the churches that what they want is a new summons to a mystic spirit which lets these "secular" themes alone. To all of this the answer was given centuries ago, to the effect that if these heed not Moses and the prophets, whose message was chiefly social, they will not be convinced though one rose from the dead.

V

I now state what I expect to say to the conscientious objectors if they continue to consult me as they are now doing. I insist that the objector even of the absolutist type is absolutely indispensable in wartime as holding on high the Christian ideal of protest against war. I say this with no intention of becoming an absolutist myself, or of insisting that anybody else become such an objector, though I will to the best of my ability stand against violation of the objector's rights. The absolutist is not likely to be imitable. If he is sincere he acts from a conviction which puts him in the class of the moral genius. He is like the scientist who pursues truth for its own sake or the artist who cherishes beauty on its own account. He is not likely to be any more free from practical inconsistency than is the true poet or the genuine artist. He is not likely to be disturbed by his inconsistency. For example, in England today the conscientious objector could get no hearing at all if he did not live in a land where free speech is so cherished as a social value that there are soldiers willing to kill and to be killed that freedom of speech may prevail, even the freedom of conscientious objectors to protest against any soldiers' killing or being killed.

This paradox would set up a "tension" in any mind except that of the conscientious objector, but he sees only the moral ideal—and that is enough for him to see. The tension is lessened or ignored in the social group by the others of us who feel impelled to take account of the practical demands of actual social existence. We are just as conscientious in our attitude as the objector is in his. St. Francis of Assisi may be said to have saved Christianity almost single-handed by his protest against wealth, but if he had converted everybody to his practices he would have crippled civilization and incidentally have impaired the physical health of Europe for generations.

"Be ye perfect even as the Father in heaven is perfect." If this injunction is to be taken as a call to enter into the spirit of divine love and to imitate the Christ-life in that spirit it is the height of moral sublimity. If it is to be taken as a command for literal attempt, here and now, at immediate seizure of perfect practical precepts that might be set out in infallible, inflexible rules, it is the depth of absurdity. We are to do here and now the best we can, heart, mind, will and spirit, to bring the spirit of Christ into all that we do. This is a call to surrender to the loftiest spiritual ideal which we can conceive. We are to strive after this practical "best" at our own intellectual and moral risk. We are not to forget that if Jesus had left out the reference to perfection and merely told his disciples to do the best they could, Christianity would likely not have lasted for half a century.

Yet what the ideal actually calls for in concrete social circumstances we must decide each for himself. This makes the problem too hard for any swift or easy handling. Incidentally, I keep reminding myself that Christians do not have a monopoly of loyalty to the principle of so-called conscientious objection. The two noblest pacifists I have ever known, both of whom served long prison terms for their pacifism, were atheists.

Lastly, since this whole war problem abounds in pitfalls for our minds and for our feelings, I shall be presumptuous enough occasionally to remind state officials and journalists and teachers and preachers—myself included—who are taking themselves so very seriously, to heed the advice of Oliver Cromwell to a group who were sure they knew how to solve a social question as pressing as ours: "Gentlemen, I beseech you by the bowels of the mercies of Christ to consider the possibility that you may be mistaken." As a churchman I do admit that I need Cromwell's warning, for churchmen, in their proper faith that the church is to save the world, are prone to forget that now and again the world saves the church by the indefinable good sense which puts deeds above words in the pursuit of the well-being of millions of human beings.

If America is drawn into the war, can you, as a Christian, participate in it or support it?

Three more answers in this memorable series

January 22

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Early in February this entire series will be available in pamphlet form at 15 cents a single copy, 10 cents a copy in quantities up to 25, or $7.50 a hundred. Advance orders are now being received by The Christian Century, 440 S. Dearborn Street, Chicago.

Why is Don Sturzo in America?

By Romulus

DON LUIGI STURZO, the gray-haired fighting priest from Sicily, emerging from his purposeful retirement in London has come to America. Twenty years ago, when the parliament in Rome was still showing signs of life, Don Sturzo was the head and front of the Popular party, which in truth was the papal party, as all its programs and its policies were supplied by the Vatican. Don Sturzo had then jumped quickly into fame as the arch-foe of Benito Mussolini. He saw through Mussolini the moment the latter appeared on the public scene and long before others had penetrated his pretensions. The Catholic leader at once divined his overweening ambitions and fought them resolutely. Both in his speeches in the Italian Chamber of Deputies and in his articles in the Roman Catholic press, Don Sturzo attacked Mussolini's record and warned against his designs on the constitution. Nor did he spare Mussolini's character and its mental and moral peculiarities. In bold and scathing phrases he challenged his capacity for leadership. He pointed to him as the man who would bring ruin and misery on the country if his schemes were not checked in time. Thus Don Sturzo became the very soul of the opposition to Mussolini, rallying around him anti-fascist groups of every shade.

A Sacrifice to Mussolini

Finding no other way of removing this stumbling block on his path to dictatorial power, the Duce eventually made his first overtures to the Vatican, intimating a willingness to settle "the Roman question" on equitable terms. This offer produced an immediate and profound change in Italy's internal political situation. Then began the protracted secret negotiations between the Vatican and Mussolini. More than once the negotiations were broken off, or languished, only to be resumed with apparent reluctance on both sides. They culminated in the Treaty of the Lateran in February 1929. On the final settlement the late Pope Pius XI thought it expedient to advise the dissolution of the Popular party as an extreme concession to Mussolini.

Mussolini, however, was not satisfied. His vindictive nature cried out for a pound of flesh. He demanded the withdrawal of Don Sturzo from every activity in the kingdom of Italy. No hint was necessary to Don Sturzo, who had always been ready to make any sacrifice in the service of the pope. Obedience to the Holy See had been the ruling passion of his life. He exiled himself from Italy and settled in the British capital. There he wrote his latest work, just off the press, entitled *The Church and the State*. It is a profound study of the most controversial of themes, well worth special and separate consideration. The volume has been greeted with praise and admiration by the Catholic press everywhere, including the *Osservatore Romano*.

Upon whose summons or suggestion did Don Sturzo leave his retreat on the banks of the Thames and, braving the grave perils which today exist at sea, embark on a journey to this country? It is inconceivable that he took such a step without the knowledge and consent of the Vatican. Has he come here for a course of lectures? Is he charged with an important message to a person or to several persons of high rank in his own church? Is he engaged in a mission whose success might be threatened by premature publicity? Under the practice of the church, sources of information on these subjects are not accessible to outsiders. Yet even outsiders may venture on inferences suggested by extrinsic evidence.

Italy Faces Disaster

It may, of course, be a mere coincidence that Don Sturzo has arrived here in the midst of the disasters that are overtaking the fascist arms on all their several fronts. Mussolini has built a wall of censorship around Italy and a second wall of extra thickness around himself. Mails from Italy are always subject to long delays. Every newspaper, every bundle and package is tested for contraband news at every possible exit. The only reliable information must come from friends on the basis of a common code, which is couched in common phrases and not likely to excite any suspicion in the minds of the mail examiners. From such rare sources it has been learned that the stories of rioting in Trieste and in Genoa are not borne out by facts.

On the other hand, there is no doubt about the discontent and the fear and uneasiness that pervade every nook and corner of the Italian peninsula from the Brenner Pass to the capes of Sicily. Taxation has become unbearable. There have been reports of the sudden disappearance of prominent local fascists, whose conduct had made them odious to the people of the section over which they had ruled. Fugitive rumors of an impending quick collapse of the military and of a probable flight of Mussolini into Switzerland are spread in most unexpected places. Mussolini is no longer as sure of himself as he was when he jumped off the fence to join what he thought must be the winning side.

The Pope and Mussolini

Here arises a most pertinent and important question: What is the attitude of the papacy toward Mussolini in his present predicament? The answer is that Pope Pius XII will throw the full moral and political weight of his office into the scales against Mussolini just as soon as he is sure that Mussolini is done for and that his dictatorial throne is falling to pieces. The pope has special means for calculating the exact psychological moment for such a decisive step. He has his eye bent on the weakest point of the Mussolinian position. This weakest point consists of the divisions within the Italian military and naval forces themselves.

The fascist militia created by the Duce a decade ago and the old Italian army—the army of Vittorio Veneto—have never amalgamated. Today the breach, instead of

healing, seems rapidly to be growing wider. General Badoglio could do nothing with the *milizia fascista,* which offered a passive resistance to his strategy. The Duce, shortly after he had founded this praetorian guard of his own, sought to permeate the regular army with groups of this militia, thereby greatly damaging the military efficiency of both branches in his army. In Italy it is believed that this incurable division among the armed forces of the country has more than any other factor contributed to the Italian mistakes, the Italian mismanagement and the resultant defeats. The Vatican, through the eyes of military friends, is able to locate all the weak and sore spots in the military power of the country and, with the cool patience it has long since learned to command, is awaiting developments.

Vatican Hopes in a Fascist Defeat

The papacy, in view of all its past experiences with Mussolini and his regime, is thoroughly persuaded that his downfall could only redound to its own advantage all around. In the first place the Duce's finish would release the pope from his present restraint in dealing with the diplomatic representatives of foreign nations. A separate peace between Britain and Italy, the latter represented by the house of Savoy, would be sure to follow the deposition of Mussolini and an abolition of the fascist regime. Such a peace would be strongly supported by the papacy. England would have to guarantee Italy's renewed neutrality against all aggressors, such as Hitler, trying to march into the plains of Lombardy.

Such an arrangement might also revive President Roosevelt's hope of enlisting the collaboration of the pope in working out joint constructive peace proposals. As pointed out in these columns, the failure of Myron C. Taylor's mission to the Vatican was due largely to the attitude of Mussolini, who opposed American interference in European affairs "under any guise or pretense." The Vatican would no doubt feel amply compensated for its support of an anti-Axis peace by a little enlargement of its present territory and possibly by the creation of a corridor to the sea, to run from Rome to the historic papal port of Civita Vecchia.

There are other reasons which would make the pope hail the disappearance of Mussolini with cordial satisfaction. The papal enclaves scattered through Italy would be sure to remain inviolate. Among these enclaves is Loreto, where a large part of the Vatican's earthly possessions, notably its gold reserves, has been put in safekeeping. Mussolini knows where these gold reserves are and has always displayed considerable interest in them.

Don Sturzo is expected to appear in Washington within a few days and it is quite possible that he will call upon the apostolic delegate, Monsignor Giovanni Amleto Cicognani. There may soon be new developments in Mr. Roosevelt's plan for a full papal endorsement of his peace program.

The Unsolved Mystery of Dr. Fell

By Dorothy Canfield

I AM GOING to discuss the utterly unsolved mystery of personal likes and dislikes—ever present in human life, taken for granted, as air was before the first scientists analyzed our atmosphere. "Oh, everybody knows about likes and dislikes. Why think about them?" you say. What you mean is that the phenomenon is a perfectly familiar one, since we all experience it every day. Yes, but with as little understanding as primitive man showed when he experienced the phenomena of food, disease, plants, animals, rocks, heat, cold. The eyes of the cave dweller under the jutting ridges of his meager brow saw around him in everyday life precisely what our botanists, biologists, geologists, agriculturists and doctors now understand so well how to analyze and—relatively speaking—how to direct and use. But the cave man had not advanced intellectually, even to the point of being aware of his own ignorance. He probably thought he had brilliantly done about all that could ever be done in the way of understanding, mastering and directing water when, sitting precariously astride a log, he ventured across a river. He probably thought he knew all about government when his group had kept on decent relations with each other long enough to pool their strength and dig a pit to trap a mammoth, joining together to kill the creature, rather than themselves, with flint-headed spears.

Well, are we any further along with our few rudimentary, inaccurate notions about likes and dislikes? We hardly draw a breath which is not colored by one or the other. Take the case of a person in a hospital who has just been operated on. Even before the ether fumes have cleared from his head he likes some and dislikes others of the nurses coming and going in his sickroom. This attitude is not based on any of their qualities, personal or professional. He has not seen them long enough to know anything about those. Nor is it—contrary to one of our most mistaken notions—based on pleasing costume, since all nurses dress alike; nor on good looks. It is just as likely as not to be the prettiest face and figure in the group which, with the first feeble return to himself, the patient likes the least. Certain it is that before long he has made up his mind that he likes the sandy-haired one best. On the other hand, the man in the next room, fighting his way out of ether, between bouts of nausea may whisper to the doctor: "Keep that sandy-haired nurse away! She gives me the jitters. I'd rather have the little fat one."

The first day in school a new teacher faces a group of third or fourth grade children, all unknown to her. The children face an adult they have never laid eyes on before. The teacher writes a few sentences on the board, gives a few directions, and then they all march off to the first

school assembly. But already most of the children know whether they "like teacher" or not. And already the teacher has thought, "That freckle-faced little boy and the little girl with very short hair in the back—I'm going to enjoy having them in the class."

As you look around you at the people in the streetcar or subway or ferry or drugstore, you like some and dislike others. In a restaurant, as two waitresses move toward the corner where you've taken a table, you think, "I hope the taller one will turn out to be the one for this table." Or "the shorter one." You stop at a filling station for gas and oil and to have your windshield wiped. By the time those few operations are over, unless you are too preoccupied, you have an impression as to whether or not the young man who serves you is "likable" or not.

These first-impression preferences often change as mysteriously as they appear. Only the most stubborn insist that they never modify a first like or dislike. But when one's likes and dislikes settle down to permanence, they are as bafflingly inexplicable as ever. This fact is so utterly disconcerting to logic and common sense that most people refuse with heat to admit it. We hastily bring up all sorts of things as "reasons" for our feelings. We say, sweepingly, "I like Pete because he's cheerful. I always like cheerful people." But even as you speak you remember (if you are honest) that so-and-so is cheerful and you have often wished he'd wipe that silly grin off his face or else keep out of your sight.

When We're Rubbed the Wrong Way

And don't claim for one instant that you like anybody for his virtue, or dislike him for his faults. How many devotedly good people have rubbed you intolerably the wrong way? How many times have you confessed, "Well, I know he doesn't pay his debts, and he is always getting out from under his responsibilities. But hang it all, you can't help liking the fellow." The utter mystery of it reduces us to such feeble imbecilities as saying, "I like her because her upper lip turns into a quirk when she smiles," (although perhaps a detested aunt of ours had the same chance muscular contraction) or, with helpless vagueness, "It's the expression of his eyes that's so attractive." What do you mean—"expression"? You don't know what you mean—you know very well you don't. So why not admit the fact?

It can be said, can't it? that "liking" and "disliking" are the most purely human emotions we have. Physiological psychologists can and do say that love between man and woman is glandular in origin and also stems from the instinct to insure the survival of the race. But they fall into a profound silence as to the reasons for one's continuing to like some "no-'count feller" just because he's "likable." Our likings and dislikings are disconcertingly and cheeringly free from the self-interest motive.

Is the phenomenon of personal liking and disliking so wholly mysterious then that there is really nothing at all to be learned about the conduct of life from thoughtful consideration of it? Not quite, perhaps; maybe we can learn from it the desirability of admitting to our minds without any emotional protest the fact that each of us is bound to encounter some people who dislike him, and that, since this is part of a universal phenomenon, we might as well accept it calmly, without making a fuss about it.

When Youth's World Is Shattered?

Once in the question-and-answer period after I had finished a talk at a woman's college, a girl stood up and, obviously with hesitation, said: "You don't have to answer this unless you feel like it, but how do you stand it when some reviewer turns in and fairly paws one of your books? I know it would just slay me to have such hateful, critical, mean things said about me. What do you *do* about it? I mean, how can you make yourself feel about it, so that it doesn't kill you?"

I knew what she was talking about; a savagely unfavorable review of one of my books had appeared a short time before from the pen of one of the so-called "brutal realists" among young literary men. Feeling that her question was an easy one to answer, I began with bland confidence: "Well, of course no writer would pretend that it is pleasant to read a severely unfavorable criticism of a book he has worked on for several years and put his whole heart into. But nobody can expect to be liked by everyone. That's inevitable. It just stands to reason, doesn't it? that the very same traits which make some people enjoy having you around, will make other people hate the sight of you. Why, take your own personal life. You know well enough that not *every*body who knows you likes you. The very fact that some people do, must mean that other people with different tastes don't. You must have noticed in the. . . ."

I was halted in mid-course by a strange expression on her blooming young face, a sick, a really ghastly expression. Her eyes widened, she had perceptibly paled. What was borne in on me, with a horrifying impact, was that, until that instant, it had never occurred to the tall, 19-year-old child that anyone could dislike her—not *her!* For a moment I was far too much embarrassed to speak. Nor did anyone. And as I looked from one preternaturally sober young face to another, I knew why—I had broken dreadful news to them all!

A Fact of Life

Those girls should, for their own good, have learned that long ago. Yet the thought came to me that day, and I have had it many times since, that much avoidable tension, much unhappiness, irritability and vain regrets could be put out of our lives if we would but recognize that any universal phenomenon is bound to apply to us as well as to everybody else. It is childishness not to recognize this. Yet I have a notion that many a sensitive clergyman, many a lawyer, doctor, merchant, chief, suffers from a shock not unlike that which paled the cheeks of my college girl, when he sees dislike in the eyes of someone looking at him—even of someone whom he perhaps has always secretly disliked himself.

If we could only accept such jolts as philosophically as we learn to accept the weather—and for the same reasons, because nobody knows what causes them and because there's nothing anybody can do about them—how much more inner peace we would have! We might learn to

protect our self-respect (as we protect our feet with overshoes and our heads and shoulders with umbrellas) by taking scrupulous pains always to act with fairness, kindness and thoughtfulness to the occasional person who is so inhuman as to feel for us the dislike we feel once in a while for somebody else. Beyond that, the best thing to do is just to take it, as we take a wet day, aware, as inexperienced children are not, that fussing or raging about it only makes things worse.

This vast, all-embracing net thrown over all our lives, sparkling with jewels, fatally poisonous to our daily lives as Nessus' shirt, is never seriously discussed by responsible doctors, psychologists, clergymen, psychiatrists or anyone else among those who undertake to help us to understand life in order to manage it with more intelligence than we do. Did you ever see a book, or a chapter of a book, by a reputable man of learning on this subject? I never did.

An Untackled Problem

We are still, in relation to this, in the situation of the stone-age man when he was just beginning to learn that the seeds of certain grasses nourished him while others killed him, but before it had occurred to him that he might, by planting and cultivating and storing the harvest, purposefully produce the useful seeds in quantities large enough to insure food for the whole tribe all the year round. A few commercial-minded people make money by pretending to be able to teach us a few cheap tricks which will help us give an imitation of likability and hence perhaps sell more goods or more insurance. But that is about all.

The poets more than other human beings have here occasional deep divinations of truth far beyond what logic can give us, because we have as yet no reliable data for logic to work with. And the poets have in a few instances gone beyond other men in recognizing at least the existence of this mystery. Elizabeth Barrett goes deep with the sonnet beginning:

> If thou must love me, let it be for naught
> Except for love's sake only. Do not say,
> "I love her for her smile—her look—her way
> Of speaking gently—for a trick of thought."

Later she repeats with passionate insistence, "Love me for love's sake."

But it was no poet at all, only an irreverent student in a classroom a century or so ago, amusing himself by making jingling translations of a second-rate Roman writer of aphorisms, who produced a bit of English doggerel so folk-perfect an expression of a universal human experience that his four lines bid fair to become immortal:

> I do not like thee, Dr. Fell,
> The reason why I cannot tell,
> But this I know and know full well—
> I do not like thee, Dr. Fell.

BOOKS

Interpreting the Interpreters

AMERICAN MIRROR: SOCIAL, ETHICAL AND RELIGIOUS ASPECTS OF AMERICAN LITERATURE, 1930-1940. *By Halford E. Luccock. The Macmillan Company, $2.50.*

IN 1934 Dr. Luccock published his *Contemporary American Literature and Religion,* dealing with the social and religious significance of the fiction, drama and poetry of the fifteen years after the war. A good deal of water has gone over the dam since then, and a good many damns have gone over the water. We have had, for example, *Grapes of Wrath* and *Christ in Concrete, World's End* and *Eyeless in Gaza,* not to mention *Gone with the Wind* and *Life with Father,* and "Tobacco Road" has been running through the whole seven years as "Abie's Irish Rose" did for an almost equal period before it. This is a survey of the literature of the depression or, to put it another way, of the pre-this-war decade including the first year of the struggle which now dwarfs the World War. All this Dr. Luccock has thoroughly digested. Because he teaches preaching, there may be those who will assume that he is an amateur in literary criticism, though his work shows no sign of it. But in any case, for the interpretation of literature designed to speak to the condition and meet the deepest needs of men in this age I would rather trust an expert in religion and social problems who is an amateur in criticism than a professional critic of letters who is an amateur in the things of the spirit.

The decade began with a hangover of stories of the horrors of war. It ended with the horrors of life under fascist rule and the perplexities and maladjustments of a confused democracy. The hunger motif has in a measure supplanted the pathological preoccupation with sex. That a democratic country can produce so many books in dispraise of democracy is proof that at least democracy does not lack the power and the privilege of self-criticism. The literature of protest is evidence that we have been neither doped nor bludgeoned into insensibility. It is better to be confused in a bad situation than to be in unanimous agreement that it is all right. The mirror which literature holds to American life, and to the world's life, undoubtedly does reflect a picture of considerable confusion.

But along with books and plays which reveal some section of the disordered scene either with objective detachment or with evident intent to show how bad it is, there are those which offer remedies or point to elements of sanity and strength in human nature, and those which help the reader imaginatively to "get away from it all." A rather surprising number of novelists, poets and playwrights, including many who would resent being called preachers, have been in effect summoning men to repentance and reminding them that when the world tries to break the laws of God it merely breaks itself upon them. Some of these amateur preachers are very amateur indeed. When they have affirmed man's need of God, they do not know what to do next; or they seem to think that nothing more is needed than the bare affirmation.

As to the literature of "escape," it is invaluable and does not deserve the contempt implied in that prejudicial term. Sleep, rest and laughter are all escapes from exhaustion and gloom. Recreation is an escape from nervous prostration as well as from work. The question is not whether one ever rests or laughs or plays, but what one does with the energy

and sanity thus preserved. Historical romances (like *Gone with the Wind* and *All This and Heaven Too),* romantic adventures (like the *Bounty* series and *Captain Horatio Hornblower)* and mystery stories are all valid escapes. The popular response to these types shows how great is the need to which they appeal.

Readers who have got a bit behind on their current reading—as who has not?—and who feel the need of some guidance other than that supplied by reviewers of the new books as they appear or by the advice of busy librarians and booksellers, will find in Dr. Luccock's interpretative survey the very thing they want.

W. E. GARRISON.

Books in Brief

ROMANESQUE SCULPTURE IN SAINTONGE. *By Elizabeth Lawrence Mendell. Yale University Press, $7.00.*

Saintonge is a small district (perhaps 25 by 50 miles) in the west of France, just north of Bordeaux. Never in the main stream of culture or commerce, its more than one hundred churches dating from the Romanesque period developed some characteristic local peculiarities while embodying also the standard features of Romanesque. The author has made a very thorough architectural and historical study of these interesting buildings. While the title directs attention to their sculpture, their architectural structure receives even more attention, both in the text and in the many beautiful illustrations. The two themes are really one, for Romanesque sculpture was distinctly subordinate to architecture. Every piece was made for a particular place in a building. In the purest style, every piece was functionally related to the structure. But exuberance of ornament tended to overflow the limits of function, resulting in a "baroque Romanesque." Both types appear in Saintonge. The control of many of the churches by neighboring abbeys and the penetration of the district by the great pilgrim road made the monastic influence important. This elaborate and painstaking treatment by a competent student usefully supplements previous knowledge both of a neglected section of twelfth century Romanesque architecture and of the accompanying decorative, symbolical and didactic sculpture.

PROTESTANTISM'S HOUR OF DECISION. *By Justin Wroe Nixon. Judson Press, $1.39.*

At a time when many Christians, even many Protestants, are so painfully aware of the imperfect functioning of our democratic institutions that they cannot declare their allegiance to the democratic principle without reservations and disclaimers, it is refreshing to hear the confident voice of an unintimidated defender of democracy. "Democracy is the most rewarding of all the great systems of human organization. . . . The Protestant churches, particularly those most active in the early development of this country, regard it as essential to their well-being." Egad, they'd better, for if it goes they go. Yet democracy is, of all systems, "the most difficult to achieve and maintain." The burning question of the hour is "whether we shall use successfully the democratic framework of ideas and methods, built up through the labor of centuries, for the solution of our problems, or shall be induced to cast it aside in a despairing appeal to some dictator to save us." Dr. Nixon believes that the Protestant churches will be the better able to measure their responsibility for the preservation of democracy if they realize the part they played in the development of it. He devotes some attention to that theme. But though a confident democrat, he is not a complacent one. He discusses at length, and realistically, the economic crisis, the struggle for international order, and the need of a spiritual revival. Particularly worth reading and pondering is his discussion of the issue and the common ground between the Christian pacifist and the Christian patriot.

THE PHILOSOPHY OF GEORGE SANTAYANA. *Edited by Paul Arthur Schilpp. Northwestern University, Evanston, Ill., $4.00.*

This is the second volume in a series called "The Library of Living Philosophers." John Dewey was the subject of the first. The same general arrangement prevails in both: first, a brief biography of the subject—for Santayana an autobiography; second, a collection of essays about the philosopher in question by other philosophers; third, the philosopher's reply; fourth, a bibliography of his writings. The book cannot be reviewed without reviewing Santayana. But it can be said that the critics are both keen and kindly, and that Santayana's peculiar graces of thought and diction never showed to better advantage than in the pages (about 150) in which he speaks for himself. Professor Schilpp's editorial work has been done with great care and competence.

Books Received

Toward a More Efficient Church. By Norman E. Richardson. Presbyterian Theological Seminary, Chicago, $3.25. This large mimeographed volume is an encyclopedia of aids, devices, materials and methods for use in promoting the local church enterprise. It contains practically everything of this sort that one can desire or imagine—plans for parish and committee organization, designs for church calendars and posters, classic Christian symbols, designs for promoting social and other activities, decorative alphabets, advice about mimeographing, financial plans, and form letters for a great variety of purposes. The church office of whatever communion will find this a highly useful book.

Hagia Sophia. By Emerson Howland Swift. Columbia University Press, $10.00. (To be reviewed.)

A Preface to Christian Theology. By John A. Mackay. Macmillan, $2.00. (To be reviewed.)

The Second Empire. By Octave Aubry. Translated by Arthur Livingston. Lippincott, $5.00. (To be reviewed.)

The Christian Attitude toward War. By Loraine Boettner. Wm. B. Eerdmans Pub. Co., $1.00. War is a terrible thing and if there were no sin there would be no war. Nevertheless, the author holds, there are just wars, the Old Testament approves the use of war and the New Testament does not condemn it, the pacifists are all wrong and "almost invariably the Christian pacifist turns out to be a modernist in the church," and war produces some very good results in personal piety and in opening the way for Christian missions.

Faces About the Cross. By Clovis G. Chappell. Abingdon-Cokesbury, $1.50. Dr. Chappell's sermons represent "popular preaching" at a high level. It is scriptural; these fifteen sermons deal with persons and scenes centered in the cross. Its ideas are large, but they are broken into small pieces that the hearer or reader can get hold of and carry away. It is vivid and pictorial, but not irrelevantly so. The preacher never gets entangled in long illustrations or digressions that divert him from his theme. Applications are almost continuous. The sentences are simple and the sermons are short.

Life's Intimate Relationships. By Talmage C. Johnson. Abingdon-Cokesbury, $1.50. A simple discussion, from a Christian point of view, of sex, marriage, parenthood and relationships within the family.

Building the Kingdom. By Alice Parmelee. Morehouse-Gorham Co., 70 cents. A work book for juniors in the church school, based on *The Christian Life of Faith, Love and Duty,* by R. S. Chalmers.

The American Choice. By Henry A. Wallace. Reynal & Hitchcock, $1.00. Mr. Wallace, who will be vice-president within

a few days after the date of this paper, here briefly presents a bird's-eye view of the present world situation and of America's place in it, including an argument for "peace through defense" and a call for hemispheric defense, both economic and military, and for the rejection of the way of appeasement and the acceptance of what may seem the harder choice which will involve "stricter internal adjustments and a higher degree of centralized governmental control than we have ever contemplated in our past." But to what end does all this lead?

Carl Milles, Sculptor, An Interpretation of His Work. By Meyric R. Rogers. Yale University Press, $15.00. (To be reviewed.)

CORRESPONDENCE

Bosley and Niebuhr

EDITOR THE CHRISTIAN CENTURY:

SIR: I have always had a strong dislike for "hash" reviews—a word here, a paragraph there, and lo, an inconsistency! Harold Bosley does this in reviewing Reinhold Niebuhr's *Christianity and Power Politics.* He missed a great opportunity to go to bat with a man who has irked me no end in the past, though I am indeed grateful to Niebuhr for his provocative thought and enjoy him especially when he discards that academic camouflage of his and uses some simple, strong language. Fine terms and vague meanings run so freely among ministers that I enjoy such words as hypocrite, ignorant, absurd, distorters, self-righteous and nincompoop! You know, sir, I have a feeling that most of us merit these fine words.

At the point where Bosley could have done most he did nothing. After revealing Niebuhr's inconsistency on the intelligence of the common man he said: "These statements, I believe, constitute their own best commentary." It takes no great cleverness to point out inconsistencies in a man's thought. There isn't a human being on the face of this earth who doesn't abound with them. But if you look more closely into these inconsistencies, there you will find the struggling soul—the real fight of the man trying to solidify himself for the conquest of life. This is so with all of us, and Reinhold Niebuhr too.

I like Niebuhr. He packs a punch. I disagree with him on some fundamentals. His writings bear unmistakable witness to his lack of faith in man; demonic, depraved darkness fills the heart of the human being. He has plenty of faith in God—yes! but this is utterly senseless without the support of a working faith in man. If one is not grounded upon the faith that man can find and formulate to fulfill his destiny, sooner or later, inevitably, he will recommend the use of bombs and bullets.

First Congregational Church, PAUL GIA RUSSO.
Oak Lawn, Ill.

EDITOR THE CHRISTIAN CENTURY:

SIR: Reinhold Niebuhr's latest book, *Christianity and Power Politics,* is so controversial that I suppose that it is almost impossible to expect an impartial consideration of it. Non-pacifists are likely to consider it a great restatement of the Christian faith and pacifists will probably look upon it as the final degradation of a once respected Christian leader. Consequently it is probably too much to expect anyone of Harold Bosley's frame of thought to appreciate or even understand Niebuhr.

Certainly in his article, "Illusions of the Disillusioned," Bosley never meets Niebuhr's fundamental argument. At best it is rather clever sniping. *Christianity and Power Politics* is really pamphleteering and is written in the heat of controversy. Unfortunately, Niebuhr in the heat of controversy slips too easily into being somewhat vitriolic and is not above making rather sweeping generalizations, but to pick holes in these is not to answer Niebuhr's main argument. There is simply no meeting of their minds.

The nearest Bosley comes to understanding Niebuhr is in his opening paragraph where he accuses Niebuhr of giving "a theological green light for the William Allen White Committee." Although most if not all the essays in *Christianity and Power Politics* were written before Mr. White's committee was thought of and all are a logical result of Niebuhr's thought for the past ten years, the difference between Niebuhr's theology and Bosley's is the main issue. Their differences regarding war and politics are based upon conceptions of God, man and the Kingdom which are miles apart. If Bosley wants to criticize Niebuhr's ethics he should begin by proving that Niebuhr's theology is unchristian rather than by taking potshots at the periphery. I suspect that Bosley would find this a far more difficult task.

Smith College, W. BURNET EASTON, JR.
Northampton, Mass.

An Observation and a Question

EDITOR THE CHRISTIAN CENTURY:

SIR: The splendid article by Albert Edward Day in the December 25 issue seems disappointingly weak in its ending. I would not "excoriate it as a compromise," but would make an observation and ask a question.

The observation: Such a program of love, which all Christians must surely hold as the ultimate goal of our striving, can never evolve out of the war system, but must come as a substitute via a definite break with it; and this war (or any other war), especially if fought to victory by either side, will not make the break easier but rather harder. To turn away from or to postpone "our once sober and annihilating judgment" of war by participation now, is a moral peril and an almost sure defeat of any future attempt to break with war.

The question: Recognizing the reasonableness of the contention that "complete abstention is impossible," nevertheless will not a program of non-participation compel one to take a stand at some point that will seem to a government and a war-supporting public to be practically absolute and complete; or else what is the difference between participation and non-participation in a war in which most civil pursuits are recognized and organized as being as vital to the military program as the traditional military pursuits? In other words, what can a c.o. do under a conscription system that will both satisfy his conscience as an effective expression of non-participation in war and satisfy a war-making government that conceives the major objective of the total life of the nation to be the successful prosecution of its military program? This is not to say that it is not possible, but that Mr. Day does not seem finally to throw much light upon it. One is left wondering just what he would do or not do in carrying out his determination not to participate in or support war.

South Range, Wis. C. H. HENDERSON.

Discussing the Japanese Situation

EDITOR THE CHRISTIAN CENTURY:

SIR: My friend, William Axling, in a letter to The Christian Century and in an article in a recent issue of the *Bulletin* of the National Christian Council of Japan, has referred to the relationship between sovereign and subjects in Japan as being "of such a mystic character that it is difficult for the Western mind to fathom" and continues with the assertion that "Japanese Christians entertain to the full this mystic loyalty and love for their emperor." Anyone who has lived for any length of time in Japan will agree with Dr. Axling with respect to the depth of the emotions and the strength of the sentiments which bind the people to the Imperial House. Even with Christians—although my experience leads me to believe that much which we take to be awe or reverence on their part is really caution—it is undeniable that they do look upon the Imperial Family differently than Christians of any other modern state look upon their rulers.

Granting, however, that this sovereign-subject relationship is intangible, inscrutable, indefinable or even mysterious, in what

Christian sense can it be called "mystic"? To apply that word to it places it in the realm of religion, and indeed reference to the article which Dr. Axling was discussing leads one to believe that he meant the word "mystic" to be taken in this religious sense. Does he mean to say that Japanese Christians believe their emperor to be in some peculiar way divine, and that statements to the contrary "wound them to the quick"? If he does, then in my opinion he is playing into the hands of a small group of ultra-nationalist Christians who desire to fit Christian theology into a Shinto frame of reference and find a place for the reigning emperor and his ancestors in a new and marvelous Christian pantheon. Furthermore, in asking that non-Japanese Christians accept by silence the dogma of the divinity of the emperor for fear of "wounding" certain Japanese Christians, Dr. Axling is recommending a course which in the end will result in the greatest possible disservice to Japanese Christianity as a whole.

We will all agree with Dr. Axling that American journalists should refer to the Japanese emperor in terms that "befit the ruler of a great and friendly nation"—and it is particularly regrettable that the idea of the divinity of the emperor has aroused so much sarcasm and ridicule in this country—but this is not to assume that Christians in considering the state of the church throughout the world should not take into consideration the danger to the future of Christianity in east Asia that lies in this particular doctrine. It is one thing, moreover, to say that out of consideration for the best interests of Japanese Christians in the present crisis the subject should be handled with gloves, but it is quite another thing to say that because of its own mystic or esoteric nature it should not be discussed. Free discussion of the doctrine by non-Japanese Christians, even though it may "wound" the sensibilities of a faction in the Japanese church today, may in the end save that church from a development which would render it less than Christian.

Board of Christian Education, Presbyterian Church in the U.S.A., Philadelphia, Pa. WILLIS LAMOTT.

Mr. Walsh Corrects False Report

EDITOR THE CHRISTIAN CENTURY:

SIR: A copy of page 1606 of The Christian Century for December 25 has been forwarded to me. Under the title "How about a little cooperation?" I am charged with having said "Protestantism is dead." I never made such a statement! I never asserted, "The responsibility for doing all that can be done in the name of religion rests solely upon Catholics. Protestantism as a moral or spiritual force is dead." Nor did I ever say anything equivalent to it. The activities of Protestantism with its millions of earnest, sincere members, purely religious, charitable, missionary, educational, are so evident to anyone that the statement is fantastic. I am a member of the cabinet of the governor of the state of New York, composed of Protestants, Jews and Catholics. I have, conservatively, hundreds of close Protestant friends. Such a statement by me would make me ridiculous.

Under the circumstances, I am somewhat shocked to know that you would use your columns to charge me with such a statement without verifying the facts.

I have been a member of the National Conference of Christians and Jews for many years, and have appeared on its programs. For almost twenty-five years my only associate in law practice has been an ardent Protestant. I have contributed to Protestant charities.

The newspaper report which undoubtedly suggested your comment shocked me and prompted an immediate correction, copy of which is enclosed. I was not discussing Protestantism, but was discussing education, and lamented the fact that the comparative influence of Protestantism had so largely passed out of the field of education. I am informed that your illustrious editor, Dr. Morrison, discussed this subject in Philadelphia on Monday, December 9.

I have been on the public platform for more than twenty years, during only three of which have I been in public life. I have not avoided difficult or controversial subjects. Never before, however, have I been charged with offending the religious sensibilities of my fellow citizens. Not once, but a dozen times have I appealed to all people who believe in a Supreme Being, Protestant, Jew and Catholic, to unite in their effort to maintain the basis of democracy which is the relationship between a Creator and a creature, from which inalienable rights are derived. I have not once but a dozen times discussed the authorship of our Declaration of Independence and our Constitution, and gave credit to the fathers of our country who wrote those documents. They were practically all Protestants. For the National Conference of Christians and Jews, and independently, I have appeared at many Protestant churches and meetinghouses where I said just what I have been saying before Catholic audiences, but at no time did I ever say that Protestantism is dead.

In view of all this, I sincerely hope that you will realize the great injustice that your article does to me, and that this correction will receive the same prominence given to the undeserved criticism.

New York, N. Y. MICHAEL F. WALSH, Secretary of State.

[ENCLOSURE]

EDITOR NEW YORK HERALD TRIBUNE:

The publication of excerpts from my remarks at the Notre Dame breakfast Sunday morning, in today's *Tribune,* is likely to lead to an improper interpretation. My reference to the decline of Protestantism as a Christian force and a Christian influence referred only to the field of education. In colonial times and the early days of the republic, practically all education was under Protestant Christian auspices which taught the existence of God, the divinity of Christ, and the relationship of God and man, which is the source of our inalienable rights. The gradual decline of this force and influence in the field of education is not only a regrettable, but an almost irreparable loss. Those institutions gave us the men who wrote the Declaration of Independence and the Constitution. To them I paid tribute yesterday morning.

December 9, 1940 MICHAEL F. WALSH.

[The Christian Century accepts as truth the correction made by Mr. Walsh and extends full and sincere apology to him for being misled by the *Herald Tribune* report which in no way indicated that Mr. Walsh's comments were confined to the state of Protestant *education.* What he now says he said, is essentially that which this paper has repeatedly expressed, though Mr. Walsh may have stated it with some exaggeration. Protestantism as an educational force, even in the lives of its own members, and certainly in the discharge of its obligation to its children, has been on the decline for at least three generations. Now that his authentic remarks are before us, instead of criticizing Mr. Walsh, we desire to associate this paper with his statement of fact.—THE EDITORS.]

To Keep the Empire

EDITOR THE CHRISTIAN CENTURY:

SIR: I am not unmindful of "perfidious Albion's" role in the past, and I am not so sure she would not turn her guns on us now if we refused to go along with her. She still has all her jumping-off islands along our seaboard. And yet I would give her everything short of actual entry into this war, that she might keep her empire. Why? Because she mothered and fostered the first great Bible society, and because of the great missionaries she has sent out and protected.

San Francisco, Calif. N. D. ANDERSON.

From the Fireside

EDITOR THE CHRISTIAN CENTURY:

SIR: Thoughts after listening to the presidential fireside chat of December 29:

1. An executive of a nation officially at peace, who himself claims to be working to keep that nation at peace, has no moral right to do other than exhaust sincerely and vigorously every possibility of achieving a constructive peace. For him to repudiate with an executive sweep of the hand all initiation of reasonable peace inquiries and overtures in the interests of prolonging a

world-wide fight to the finish is to play false with the peace of the nation which he heads and with his own stated intention of keeping this country at peace.

2. Our President now frankly admits that he puts more faith in a war of undefined objectives than he puts in all reasoned efforts to achieve a constructive peace.

Wesley Foundation, Lawrence, Kan. — EDWIN F. PRICE.

Funds for a Court Appeal

EDITOR THE CHRISTIAN CENTURY:

SIR: May we through you ask your readers to contribute to a modest sum to finance legal aid to conscientious objectors who refused to register under the Selective Service Act? The defense in a few of these cases raises the question of the constitutionality of the act. It is hoped in New York to carry at least one case through the circuit court of appeals. Counsel are serving without fee but the cost of records, stenography and research is considerable.

It may be regarded by some as a waste of money to test the constitutionality of an act which most lawyers feel the Supreme Court will uphold. But questioning of the act on constitutional grounds has a valuable educational effect on the public and on the morale of those conscientious objectors who are opposed to conscription on principle. Serious issues are raised which the courts cannot ignore and on which it is important to have a decision.

There are over thirty such cases of non-registrants remaining throughout the country. Whatever may be one's opinion of the wisdom of their stand, certainly these conscientious opponents of war and conscription who resisted the draft act at the outset should not be compelled to bear the expense involved in their trials. Each man deserves the legal aid he asks.

The undersigned have constituted themselves a committee, acting in their purely personal capacities, to raise funds for this legal service and for the accompanying publicity in explanation of these cases. We are seeking to raise the sum of $2,500 for that purpose. All contributions will be held by Evan W. Thomas, M.D., and will be expended on the order of the undersigned. Make checks payable to Evan W. Thomas, treasurer, and mail to 2929 Broadway, New York city. The prompter the aid, the more it will help.

New York, N. Y. — EVAN W. THOMAS, ROGER N. BALDWIN, CHARLES BOSS, JR., FAY BENNETT, ALLAN KNIGHT CHALMERS, RICHARD B. GREGG, JESSE H. HOLMES, JOHN HAYNES HOLMES, BROADUS MITCHELL, FRANK OLMSTEAD, A. J. MUSTE, NORMAN THOMAS.

Seventh Day Adventist C.O.'s

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent issue of your journal there appeared a news item which seemed to be a belittling reference to the conscientious objection of Seventh Day Adventists. The fact that this comparatively small denomination had lined up four thousand young men committed against taking human life but trained to do first aid work on the bloody field, occasioned merely the comment that the Adventists had no scruples against aiding in the auxiliary processes of war.

If the inference is that ministering to the dead and dying on the field of battle reprehensibly implicates one in the war itself, the same logic would implicate Jesus Christ in the processes of iniquity because he ministers to the wounds of sin.

The truth of the matter is that the Seventh Day Adventists have outdone all other creeds in the patriotic and Christian consistency of their conscientious objection.

Yakima, Wash. — WILLIAM LUCIUS BUTLER.

[No disparagement of the Seventh Day Adventists was intended. It is a fact, however, that there are differences between various groups of conscientious objectors as to the degree of auxiliary military service which is justified. The position of the Seventh Day Adventists therefore differs from that of some other c. o. groups at this point.—THE EDITORS.]

The Evil Superstructure

EDITOR THE CHRISTIAN CENTURY:

SIR: The attitude of your ably edited paper toward that Catholicism to which I give my own allegiance sometimes distresses me and I think that some of your contributors fail to understand what I myself believe is the essentially revolutionary nature of orthodox and fully sacramental Christianity. On the other hand, if this kind of misunderstanding exists and continues, Catholics of all allegiances have only themselves to blame (as they are to blame for the Marxian criticism) in that they are lamentably lacking in the progressive attitudes which their intellectual professions imply.

I admire especially your courageous stand in the issues which emerge in the present war situation, for the clarity of your analyses of them and for your continuing work for peace for our country. It is also encouraging to find your voice raised to point out the dangerously reactionary trends and intrigues which now find a home in the Catholic church bodies of Christendom as these actually exist today. So keenly do I myself feel these dangers that I almost think it is time for discerning Catholics to join the so-called "enemies" of the church, that her evil superstructure may be swept away and her foundations laid bare for a fresh rebuilding in a future age.

Oratory of St. Mary and St. Michael, Society of the Catholic Commonwealth, Cambridge, Mass. — F. HASTINGS SMYTH, Superior, S. C. C.

War Aims

EDITOR THE CHRISTIAN CENTURY:

SIR: Why, in the name of consistency, do you not ask the police of Chicago to state their war aims as they battle the gangsters of your underworld? If you had been a traveler on the Jericho road I suppose you would have said to the poor victim of the bandits, "My dear man, do you not realize how naughty of you it is to struggle with these gentlemen? What are you fighting for?"

Britain is in this war because she wanted to be a good neighbor on the international Jericho road. Our aims, clear as daylight to everyone who is not a victim of hysterical obsession, are, among other things, the preservation of democratic ideals, the maintenance of honor among nations, the removal of a cancerous growth in the international body. Britain's aim, and I am glad to support it, is to destroy international gangsterism.

Westmoreland United Church, Toronto, Ont. — L. I. HUNTER.

War for The Christian Century!

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "Mr. Roosevelt's Lost Opportunity" bemoans the fact that Great Britain was not forced officially to declare her war aims. I cannot speak officially for Great Britain but I think I can state with confidence what form such a statement would take:

1. Great Britain aims to make possible a world order in which the editor of The Christian Century can live his own life and maintain his own liberty and pursue what happiness may be left in this world by Adolf Hitler.

2. Great Britain aims to maintain a civilization where The Christian Century can be published and read without the publisher and readers finding themselves in some concentration camp.

There are doubtless other war aims, such as preserving the British empire, but they are secondary to the first ones stated above, which you probably think based on idle fears. That is what Holland and Belgium thought.

First Presbyterian Church, Newburgh, N. Y. — C. K. IMBRIE.

NEWS *of the* CHRISTIAN WORLD

Religion Ministers To Army Camps

Y.M.C.A., Churches, Colleges Begin Intensive Services—Baptists in Move to Cancel Debts

(Correspondence from the Southwest)

WACO, TEXAS, Dec. 28.—Religious work in the vicinity of the army camps in Texas has begun in earnest. At Corpus Christi, Texas' fastest growing city, where the huge U. S. Naval base with several auxiliary airports are being constructed, the Y.M.C.A. proposes to provide for 16,000 men. Baptists, among evangelical groups, take the lead in appropriations, having set aside $50,000 for this year's expenditure for Texas camp missions, half of which will go to the church at College Station where the A. and M. College, a military school with 7,000 students, affords special training for officers. At Camp Bowie, Brownwood, where some 36,000 men in the National Guard will be in training, both Howard Payne College and Daniel Baker College are offering attractive courses, and the churches will send buses to carry the men to services.

* * *

Unique Christmas Celebrations

An unusual Christmas celebration at which vespers were sung was that in connection with the opening of a new federal highway through the famous King and Kennedy ranches, largest in the world. Through all the years there has been no passage permitted through these vast areas which are surrounded by 1,500 miles of wire fence. The new road will shorten the distance from Corpus Christi to the entrance of the lower Rio Grande valley by 50 miles.

A. I. Rude, Dallas merchant, observed Christmas in the way he followed in Denver years ago, by playing Santa Claus to the city's poor. This year, aided by 25 assistants, he gave away 250 dozen women's dresses, almost as many children's dresses, 100 dozen men's suits and much else. The fortunate recipients were chiefly Mexicans.

* * *

Baptists Advance Toward 'Debtless Denomination'

The Southern Baptist executive committee, meeting in Nashville in mid-December, refinanced several hundred thousand dollars' indebtedness at considerable reduction in interest charges. This is part of the drive toward "a debtless denomination by 1945." The committee also sought to climax its effort to raise $200,000 in aid of British missions with an appeal for something extra with which to assist the British in taking over an abandoned German Baptist station in African territory.

* * *

Anniversary at Waco, Texas

Texas and New Mexico Methodists observed the 50th anniversary of their orphans' home at Waco with an elaborate commemoration. District superintendents from both states, along with many pastors and a number of layman notables, attended. Bishop A. Frank Smith delivered an address on "The Social Mission of the Church."

* * *

Drunken Driving On Increase

Official reports from Austin indicate that prior to December's heavy additions accidental deaths on highways and city streets increased 9 per cent during 1940, or 150 over last year. The number of drinking drivers in fatal smashups increased 25 per cent, of intoxicated pedestrians by 35 per cent.

* * *

And So Forth

Members of the former First Congregational Church, Dallas, now the Scofield Memorial, observed Scofield Day the last Sunday in December. Dr. Scofield was pastor of the church when he was 30, coming to it from St. Louis; after his death the church changed its name in his honor.

The death of A. N. Hall, for many years pastor of First Baptist Church, Muskogee, Okla., is mourned by Christians of two states.

Everett Jones, rector of St. Mark's Episcopal Church, San Antonio, was married to Mrs. Helen Cameron of Waco on Thanksgiving Day. A wedding of equal interest was that between Wallace Bassett, pastor of Cliff Temple Baptist Church, Dallas, and Miss Hassie Mayfield of New York city. Both ministers are nationally known.

JOSEPH MARTIN DAWSON.

Missionaries Leave When Chinese Are Killed

New forms of pressure upon American missionaries to evacuate their posts in China are illustrated by the experience of the Church of the Brethren. That experience is described in the following terse statement which Rufus D. Bowman, chairman of the general mission board of that denomination, made at the request of The Christian Century: "When the U. S. state department invited American citizens to consider the evacuation of China several weeks ago the missionaries of the Church of the Brethren, located in Shansi province about 300 miles west of Peiping, had a conference and decided to remain by their work. Since this time there has been a persecution of the Chinese Christians and a dozen have been reported slain. As a result of this persecution of the leaders and members of the growing church, the missionaries have decided to evacuate their stations, in the hope that this persecution might be alleviated. It is probable that temporarily some of these missionaries will work with other missions, some will investigate west China, and those whose health, age or imminence of furlough would justify, will likely return to America. These missionaries are all reported safe by the department of state in Washington, and are now temporarily located in Peiping, China."

Somber Note in Holiday Sermons

Not a Christmas-Card World, Say New England Clergy—President Conant Gives Reasons for Rearming

(Correspondence from New England)

BOSTON, Jan. 1.—Never was Christmas more heartily celebrated. Fifteen thousand braved chilly weather to join in carol singing on New Haven Green, led by Mayor John W. Murphy. Seventy-five thousand thronged the illuminated streets of Beacon Hill, Boston, on Christmas Eve, reverently listening to carolers and the Quincy bell-ringers. But preachers warned that "we do not live in a Christmas-card world." In First Church, New Haven, Dr. Oscar E. Maurer said: "Not all the jewels of artists can hide the stark reality of Jesus' birth. We idealize his life, treating it as thrilling but impracticable. He is a fact, unwelcome to some, because he demonstrates what God does to human life when incarnated, not helping it along the way it is going, but changing its direction." So Dr. George S. Lackland, in the First Methodist Church, called attention to "the incongruity of the proclamation of peace and good will in a world seething with hate and destruction. As a letter from England says, 'At present we live in an earthquake. But there is always the knowledge that God remains.'"

* * *

Clinchy Brothers Stress Unity At Christmas Meetings

In Hartford Dr. Russell J. Clinchy, of Center Church, asked Jews to recognize Jesus as a historical proof of "the richness of the Jewish heritage" and with Christians to "recognize how they have hidden the real Jesus" with accretions which have made it hard "not only for the Jew but for many a Christian to recognize him." Let both confess their common blindness. "The world needs all that Jesus could bring to the glory of Judaism as the fulfillment of its prophecies, and the full light of the redemption which he has brought to the Christian. How foolish and of little faith are we if we emphasize questions and differences! We, who cannot agree as to the best way to bring up our children, think that we must agree as to how to bring up the world. The mercy of Christmas is that it shatters our pride in thinking that our thought is absolute truth. Jesus was not born as wise Jews expected. Yet Simon did not doubt, because his whole life was an expectation. That gift of expectancy may come with each recurring Christmas."

Dr. Clinchy's brother, Dr. Everett L. Clinchy, at an interfaith dinner of Harvard Church and Temple Israel, Boston, urged that "national defense against the chaos, which totalitarian leaders in Europe have created by setting race against race and religion against religion, demands national unity. There are 70,000,000 of us in this nation with strong religious convictions, and

no force on earth can destroy us if we pull together."

* * *

Hail Success of Pelham Fellowship

The Sunday edition of the *Springfield Union-Republican* recently carried an article on the accomplishments of the Pelham Rural Fellowship, in which Baptists, Congregationalists and Methodists carry out a successful program of vacation church schools, camps for boys and girls, summer outdoor forums, sunrise Easter worship and union Thanksgiving services. Under the leadership of Rev. Harold B. White it is demonstrating what country churches can do by cooperation.

* * *

Academic Sessions Consider Democracy's Future

Brown University at Providence, R. I., during the holidays entertained the Linguistic Society of America, experts in languages from Hittite to Icelandic and American Indian. At New Haven John Collier, federal commissioner of Indian affairs, denied that the race is vanishing, asserting that instead of the 11,000,000 on the hemisphere when Columbus landed they now number 30,000,000, and "will prove a dynamic factor in the battle of democracy versus dictatorship." The two items give significance to the address of President James P. Conant in welcoming the 2,000 teachers of modern languages to Harvard University, Dec. 27. "We are frantically rearming to defend democracy. But what does the word mean? It implies wide divergence, many loyalties, yet one all-embracing loyalty, for no nation was ever united by blasphemy or sneers. We are arming not to defend a particular form of government, but principles embodied in our Constitution: civil liberties, summed up in the Bill of Rights; political machinery which enables the people to decide, through representatives, the major issues; and laws which protect the rights of the minority and prevent gusts of popular opinion from altering the structure of society."

* * *

Prosperous Year Expected

Economically, New England in 1940 had the best year in a decade; accordingly, it faces the New Year with hope. Portland, Me., jubilantly greeted confirmation of the announcement that 30 merchantmen, half of those ordered for Great Britain, are to be built there. Some lament "the vanishing Yankee," for the white population of native parentage constitutes only 26 per cent in Boston and only 27 per cent in New Haven. Here lies a danger to democracy, the *Christian Science Monitor* admits, but not its doom. "Certain groups live apart. Diversity makes life richer; separateness does not. America is striving toward unity."

* * *

Women Numerous in Yankee Legislatures

That the Puritan leaven of progress has not disappeared from New England is proved by the fact that in the newly elected legislatures there are 25 women in Connecticut, 24 in New Hampshire and 1 in Vermont. No state outside of New England has more than 8.

E. Tallmadge Root.

War Invades the Scottish Sunday

Rigid Standards Being Broken Down—Plans Forming for Reconstruction—Livingstone Centenary Noted

(Correspondence from Scotland)

Edinburgh, Dec. 15.—A year ago picture houses were showing an interesting documentary film entitled "The Face of Scotland." Today, after a year of war, a new film might be produced entitled "The Changed Face of Scotland." The silence of the country village is unbroken on a Sunday morning by the ringing of church bells. The darkened railway stations see fewer ordinary passengers on these winter evenings, but constant streams of moving troops of many nationalities.

* * *

War Relaxes the Puritan Sabbath

Perhaps the greatest change is in the Scottish Sabbath. With so great a proportion of the youth of the country congregated in military barracks, the urgent necessity has been felt for providing for their social needs on Sunday evenings. Scores of churches have opened their halls for this purpose. "Our grandfathers would have been horrified at a scene like this," remarked an elder to me last Sunday evening as we watched young folk playing darts and dominoes and other games; but he said it half-humorously and without any hint of disapproval. He knew they were better there than in the darkened streets. The evening ended with a very simple and sincere twenty-minute religious service.

* * *

Churches Meet in Movie Houses

Another enterprise that has arisen out of the war and the difficulty and expense of "blacking-out" the ordinary church has been the holding of evening services in picture houses. I took part a fortnight ago in such a service in a large picture house which was almost quite full. A large proportion of the congregation was in uniform, and included a considerable number of Polish soldiers. The service was free, unconventional and varied. There were community singing, a few solos (including one by the sheriff of the town), a short picture film, as well as an address and devotions. It may well be that the church will learn from the success of such evenings to vary the form of its evening services and not make them so much a mere replica of those held in the morning.

* * *

Religious Films Company Is Being Formed

Three years ago there was founded in Edinburgh a Scottish Church Film Guild with the object of promoting the use of the film in connection with the church. For a time little progress was made, the chief obstacle being conservative prejudice, the expense of projectors, and the lack of films suitable for church purposes. Recently, however, and perhaps helped rather than hindered by war conditions, much more interest has been taken in the matter. Last year five "sound" projectors were presented to the Church of Scotland by a generous layman, and are now in the hands of five of the leading presbyteries. Now steps have been taken to train young ministers and interested laymen in the use of such a projector. A company recently formed in England under the name of Religious Films, Ltd., is producing a steadily improving series of religious films illustrating Old Testament and New Testament narratives as well as background pictures of life in Palestine. These together with foreign mission films and films illustrating the social and home mission work of the church are now being used to a great extent throughout the country. It is hoped that the Church of Scotland itself may soon have a central film department to coordinate this work within the church.

* * *

Psycho-Therapy Clinics Set Up by Church

This month, in connection with quite a small working-class congregation in Edinburgh, there was instituted what is for Scotland a new experiment, namely, a psycho-therapeutic family clinic working in association with the church. Two highly trained and successful women doctors, who have already had much experience in this line of work in Edinburgh and London, are giving their services free to the clinic, and a number of other Edinburgh doctors are lending their assistance. The purpose of the clinic is preventive rather than curative—to combat the maladjustments of social behavior, breakdown of health, and loss of happiness which so often result from the anxieties of these days as well as from the ignorance of parents in the upbringing of their children. Lectures are being given to parents and teachers, families are encouraged to go and consult the doctors about their difficulties, and children already suffering from psychogenic disorders are treated by modern methods including that of play therapy. The medical leaders of the clinic feel that religion and the kindly fellowship of the Christian community must play a large part in the complete cure, and the congregation has been asked to take its share in this work by providing such kindly fellowship in its various organizations. It is only a small beginning, but it may prove a landmark in a new and active cooperation between the church and the medical profession.

* * *

Reconstruction Plans Already Under Way

In spite of the critical position of the war, more and more leaders throughout the country are turning their thoughts to reconstruction of the social life of our own country and of Europe. It is perhaps symbolic that the Common Council of the City of London should have passed a resolution urging the necessity of drawing up immediately a plan for the post-war rebuilding of damaged areas. Everyone realizes that much more than shattered houses will need to be rebuilt. The Archbishop of York has given a strong lead in urging all Christian people to set their minds to the solution of the social and economic as well as international problems by which we shall be confronted after the war is over. He stresses especially the need of getting away from the "profit principle" as the basis of industrial life. In Scotland one direction

ABINGDON

How Came the Bible?

By EDGAR J. GOODSPEED

Here is the altogether fascinating story of how that omnipresent book, the English Bible, found its way, from the prophets and lawgivers of Israel and the Christian apostles and evangelists, to us in the twentieth century. The distinguished translator of the Bible tells how certain parts of it came to be grouped together, how they gradually rose into the dignity of Scripture, and what were the stages of their historical development.

The vivid, non-technical style and the clear, concise plan make this latest work of Dr. Goodspeed equally suitable for individual reading, for class study, and for group discussion. $1.50

Moral Leaders

By EDWARD HOWARD GRIGGS

In a day when leadership in the life of the spirit is sorely needed, this book makes an illuminating study of six men whose spiritual energy has helped to remold institutions and life: SOCRATES, SAINT FRANCIS OF ASSISI, ERASMUS, CARLYLE, EMERSON, and TOLSTOY. Through these leaders the author interprets certain great epochs of culture, with our resulting heritage. The book progresses from an analysis of the functions of leadership to a conclusion with regard to the challenge which such leadership presents to men of our own day. $2

The Voice of Books

By J. V. MOLDENHAWER

These pages contain more than a mere exhortation to read: they reveal the indispensable relevancy of great literature to present-day living. In charming, informal essays, they vividly demonstrate the values to be gained from superb thinking and feeling, and at the same time probe with sure and delicate understanding the inspiration recorded in immortal poetry and prose. *Some of the Chapters:* POETRY AND LIFE. SHAKESPEARE'S CREED. SOME LETTERS OF JOHN KEATS. ON BOOKS AND PREACHING. $1.75

Out of Doors with God

By ALFRED J. SADLER

This manual of quiet meditations purposes to help men find God through the contemplation of the wonders which He has created. The readings, Scripture passages, interpretations, and prayers which comprise the devotionals treat such themes as STARS, MOUNTAINS, SEA, STORMS, GARDENS AND FLOWERS, TREES, BIRDS, SHEEP. The book contains richly spiritual materials for the daily devotions—twelve weeks of communion with God in His world. $1

Is the Kingdom of God Realism?

By E. STANLEY JONES

One who has dealt with life in many lands sets forth here the Kingdom of God as "a Kingdom presented in a Person who remakes other persons . . . redemption for the individual and for the whole of society," the summary of all that is most real because it is rooted in the very laws of nature and of the universe. Dr. Jones discovers in Jesus' own teachings the master-plan or workable way of life, all-pervasive, all-conclusive.

. . . THE CHAPTERS . . .

WAS JESUS A REALIST? LIFE'S ANSWER FROM LIFE. IS THE KINGDOM OF GOD REALISM? THE KINGDOM OF HEAVEN IS WITHIN YOU. RESENTMENTS AND HATE PRODUCE DISEASE. ANXIETIES AND ILLNESS. THE SELF-CENTERED ARE THE SELF-DISRUPTED. A SENSE OF GUILT AND ILL-HEALTH. THE HOUSE DIVIDED. THE REALISM OF THE NEW BIRTH. THE WISDOM OF THE KINGDOM. THE DETHRONED POWERS WHO RULE. DISCIPLINED TO THE KINGDOM.

$2

Jesus Christ the Same

By JAMES MOFFATT

Behind the various Scriptural records of Jesus, Dr. Moffatt beholds the majestic, creative figure of Jesus—the supreme revelation, the immediate living Word of God. The dominating historical figure of the New Testament is studied with full recognition of the differences between the various portraits presented by those writers, and yet with insistence upon the unity of the New Testament representations. The Christology is developed in climactic progression, with accurate historical perspective. "This exceptionally powerful apologetic for the traditional Christian faith ought to be on every minister's shelf."—*Dr. Nolan B. Harmon.* $2

Faith Is the Answer

By SMILEY BLANTON and NORMAN VINCENT PEALE

A skilled psychiatrist and a pastor here combine the resources of science and religion, in a practical endeavor to help normal persons to transform fear, inferiority, inadequacy, loneliness, sickness, and numerous perplexities to peace, strength, and power. The illustrative incidents and case studies spring out of the experiences which the two authors have shared in a successful city clinic. The volume is both unique and significant, valuable to layman and to pastor.

. . . THE CHAPTERS . . .

THE POWER OF FAITH. THE HIDDEN ENERGIES OF THE MIND. FEAR, WORRY, AND ANXIETY. CONSCIENCE AND THE SENSE OF GUILT. SELF-CRITICISM, FAILURE, AND SUCCESS. GRIEF AND SORROW. THE COMPANY OF THE LONELY. LOVE AND MARRIAGE. THE FAITH THAT HEALS.

$2

COKESBURY

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in which people's minds are turning is the agricultural and industrial development of the Highlands. But that is only one item in the schemes which will require to be evolved if victory is not to be followed by chaos. It is at least reassuring that so many are facing the future with the determination that the fatal policy of drift which had such devastating results after the last war should not again be followed. The opportunity of building a better world then afforded and negiected must be grasped.

* * *

Livingstone Centenary Noted in Scotland

Scotland is looking forward to celebrating this month the centenary of the departure of David Livingstone for Africa. Public meetings will be held in many centers, but the largest will be those in Edinburgh and Glasgow. At the former the chief speaker will be Lord Lloyd, the parliamentary secretary for the colonies, and at the latter the Hon. Ernest Brown, secretary for Scotland.

GEORGE CARSTAIRS.

Camps in Sad Plight

Refugees Lack Everything—Protestants Arrange Visitation

Many thousands of refugees have been in internment camps in France since May, and are quite destitute. New waves are still coming in. At the end of October about 8,000 non-Aryans from Baden and the Palatinate arrived unheralded in shocking condition at a big camp in southern France. They included two women of over 100 years of age, a baby of seven months taken from home in its parents' absence, people with pneumonia and bronchitis (some died en route), and even some lunatics who had been just lumped in with the others. There are at least 30,000 refugees in France from Germany and Austria, and there are many Poles and Czechs. They lack sufficient food, clothing, sanitary accommodation.

The French Protestant Federation has provided a chaplain to visit the camps and elicit the cooperation of other ministers in serving the refugees. The Christian youth movements are providing men and women secretaries to work in the camps. The French authorities are well disposed, and facilitate the welfare work of the Christian organizations. The means of these organizations are, however, pitifully inadequate in face of the human needs confronting them. Why is it that Christian workers have such enormous difficulties to overcome in securing a few hundred thousand dollars for urgent constructive work, while hundreds of millions are being lavished on destruction?

Ronald Fangen, well known author and leader of the Oxford Group Movement, has been arrested. It is reported that the reason for his arrest is an article in the Christian monthly *Kirke og Kultur,* in which he compared the spiritual situation of Norway with the situation in Germany in the days of Fichte, and spoke of Fichte's national attitude, in the face of foreign cultural domination and Napoleon's conception of a universal world empire, as an example to Norwegians.

DENZIL G. M. PATRICK.

Japan Ousts, China Invites Missions

Government Welcomes East China Missionaries—U. S. Election Is Hailed —Soviets Praise Tolstoy

(Correspondence from West China)

CHENGTU, Dec. 2.—Two events in China recently gave evidence of the importance of the fact that the leading members of the Chinese government are Christians. A committee of the government chaired by H. H. Kung, finance minister, consulted with missionaries and presented formal invitation to missionaries in occupied China to come to free China. This gesture is supported by the government, which has placed free transportation by postal trucks over all Chinese roads at the disposal of incoming missionaries. What Japan drives out, China welcomes. In Chungking 300 Chinese Christians, including many of the highest officials in all branches of the government, have organized another church and called a Chinese minister of the Episcopal Church as their minister.

* * *

Bombers Illustrate A Sermon

A speaker does not often have the instant and spectacular confirmation of his words that I had this morning. I was speaking at the Union Theological College, which has joined forces with the Chengtu branch of the Nanking Theological Seminary. I was saying, "Jesus was born in an hour when Roman brutality fanned the fires of Hebrew hatred, and now 2,000 years later . . ." when the air-raid siren sounded. A few students and teachers went out to hustle their families to dugouts. Chinese airplanes began tearing through the sky like ripping canvas. But since there is no great danger until the final siren, most of the audience heard the speaker through to the sermon's end.

* * *

Election Results Announced by Teahouse Grapevine

The results of the American presidential elections were instantly known in the myriads of Chinese villages, towns and cities. They were announced by radio and the vernacular press, and through the mysterious underground telegraph which carries news from teahouse to teahouse in an amazingly short time. The general delight amazed political observers. "America has chosen China's friends, Roosevelt, Hull, Stimson, Knox. . . ." There was more acclaim over this than over the opening of the Burma road. A Chinese friend explained: "The Burma road is incidental. The choice of these men means continued Chinese-American solidarity and help." At a small dinner "for cementing democratic friendship" General Hsu, who is a calligraphist, penned a fine scroll, expressive of Chinese appreciation, to be sent to Secretary Stimson.

* * *

Five-Generation Christian Family Discovered

The other day some missionaries engaged in rural evangelism outside the city of Kiating made the extraordinary discovery of an unknown household of five generations of Christians under one roof-tree. Many years ago a countrywoman was converted in the Baptist mission in Kiating. Full of joy she returned to her village and converted her old mother and her son and his family. Now that woman is 80, her mother 104 and the son 50. He has children and grandchildren, and all are Christians. The son is a man of wide influence in the district, combining Christian integrity with successful agricultural experimentation.

* * *

Soviets Celebrate Tolstoy Birthday

A few days ago our soviet neighbor to the north did a strange thing. It celebrated in every city, town and village the birthday of Leo Tolstoy, one of the greatest followers of Jesus. Undoubtedly he was lauded as one of the fathers of communism, with his religion left out of account. But if *Master and Man, War and Peace* and other such books are allowed to tell their story, the mountain tarn of his inspiration cannot be concealed.

* * *

Soup Lines Appear In Chengtu

Two days ago, coming through our Old South Gate, where Marco Polo once walked, I saw some of the sharecroppers of the Chengtu plain, the "Okies" of China's "Grapes of Wrath." A high-piled two-wheeled cart of country produce came careening along, pushed by four haggard men. Aloft sat an emaciated woman holding a rickety child to her gaunt bosom. These people share their crops, from 55 per cent up, with absentee landlords, many of whom spend their time gambling and smoking opium in Chengtu. I heard of one such woman this week who gambles about $1,000 a day. The Chengtu plain, perhaps the richest soil basin in the world, has not known a famine in 2,000 years, since the great irrigation plan began to spread living waters from the hills. Yet within this garden of Eden and in the city of Chengtu, within the past five years, actual famine conditions have existed, with soup kitchens and long queues in winter for China's "Okies." We are becoming civilized.

DRYDEN LINSLEY PHELPS.

Witnesses Upheld by Arkansas Court

The right of Jehovah's Witnesses to distribute religious literature in Little Rock, Ark., was upheld in federal court by Judge Thomas C. Trimble, who granted the society a restraining order against North Little Rock authorities. The writ enjoins the city from enforcing an ordinance requiring permits and payment of fees for distribution of religious literature. Abridgment of constitutional rights was charged by the sect after seven of its members had been arrested for disseminating information concerning the religion.

Kansas City Gets C. O. Committee

A committee to aid conscientious objectors has been appointed in Kansas City after several weeks of deliberation by the Kansas City council of churches. The committee is composed of clergy and laymen of all points of view.

Britain Expands Relief Measures

Parliament Plans Insurance Against Air Raid Losses—Resent Propaganda in Radio News Broadcasts

(Correspondence from England)

KETTERING, Dec. 15.—It is not always understood how public-spirited the action of Parliament has been since the war began. One critical observer says that it preserves national unity at the center while allowing the maximum criticism on matters of policy; he declares that on no occasion can he remember a single debate which harmed the war effort. "On the contrary," he adds, "I can think of many which brought important issues to a head." It was fitting that such considerations should be in our minds when last week with a dignified but subdued ceremony the king opened the new session of Parliament. On all sides and in all parties there is a rejection of the plea that Parliament should go dumb till the end of the war. Nothing is more repugnant to the mind of the ordinary Englishman than a Reichstag summoned to hear, to applaud and then to disband. Parliament in the new session will not cease to criticize the action of the government, where it needs correction; but it can still be trusted to think always of the welfare of the commonwealth. Apart from the discussions of the war, which cannot be told beforehand, it will have two measures in particular to consider: the proposal of the government to bring in a comprehensive new scheme of national insurance against air raid and other war damage to property and personal possessions; and to do away with the household "means test." . . . In his speech the king laid emphasis on the cause for which the nation is fighting—"ordered freedom, justice and security."

* * *

Does Hitler Grieve Over Italy?

With the admiration which is kindled by the splendid achievements of the Greeks, there is in all men's minds the hope that the government will bring swiftly its most powerful reinforcements to their help. It is obvious that these must come quickly. It is not a favorable time for the Germans to answer any signal for help from their partner. Italy, it is thought, is the weakest point in the Axis. The one immediate chance of taking the offensive is to be found in Albania. Two junior partners have been added to the Axis, but it remains obscure why these two, Rumania and Slovakia, are so honored. It is much more important to know what will happen in Bulgaria and Jugoslavia. . . . There are observers who even conjecture that Hitler may not be stricken with grief when he sees Italy in difficulties. It is not to be imagined for a moment that the author of *Mein Kampf* means to take any partner on equal terms with himself, or let Latin or Slav races share the hegemony of Europe with his own predestined race. Meanwhile what the *Spectator* calls "the nonstop diplomacy" appears to aim once more toward the goal of leaving Britain out of the new happy family of European nations.

* * *

Interpretative Comments Not Wanted from Radio

Complaints have been made of the manner in which latterly the news has been given to us on the radio. The touch of sarcasm in the voice of the announcer is resented by those who think that his business is not to reveal his emotional response to the news but simply to give it as plainly as possible. It is resented that it should be said on the radio that Coventry would hear with special gratification of the latest heavy raid by the R.A.F. on Hamburg. It has been reported by a commentator on the radio that "Coventry does not want reprisals." The government has said with justice that it has a settled policy of aiming at military objectives, and has no intention to exact reprisals. It would be foolish to pretend that in conversation and even in the press one does not meet with demands to "have our own back," but those who say such things must not be taken to represent the mind of this nation. There cannot be raids on military objectives which do not bring death to some civilians. There may have been mistakes made and wrong targets hit. But it is not true that this nation has adopted or even thought of adopting a policy of frightfulness from the air.

* * *

Total War Hits Midland Cities

The new policy in the night attacks from the air is plain enough. It is to send a few detached raiders here and there while a very great force, from 100 to 400 or even more, attacks one city. Two have been selected on different nights in the Midlands, one in the south, one in the west. When the raiders arrive, they drop incendiary bombs. These light up the city. Then high explosives are dropped by a long line of raiders, coming at short intervals. Some day a means of checking these night-raiders will be perfected, or perhaps several means. But so far we are compelled to endure the terror by night in the hope that it will be countered as the terror by day has so largely been.

* * *

Greek Studies Gain New Impetus

In an article in the *Spectator* Dr. W. B. Selbie expresses the hope that the new and splendid Liddell and Scott lexicon will do much to revive the study of Greek, "not by making things easier for the student but by setting him a higher standard and challenging him to do his best." He shows how deeply we as a nation are indebted to Greece, Italy and Palestine. We have a very real affinity for much in the spirit of ancient Greece. "Their humanism comes to us enlarged and intensified by Christianity and we seek, as they did, to give expression to it in the social and political institutions." He adds that Hitler and all his works would have been anathema to the Greeks as he is to us." Law and order *(nomos* and *kosmos)* were the foundations of the old state and we still seek to do them reverence." Just how far Greek ideas influenced the development of the Christian doctrine is still a matter of dispute, but the fact that we read the New

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Testament in Greek is significant enough. Dr. Selbie quotes the words of a modern German scholar, "The thoughts of Jesus were never properly expressed till they found Greek words."

* * *

Growing Concern for Younger Churches

"The War at Home and the Church Abroad" is the title of an important article by J. W. C. Dougall in the *Student Movement*. He begins by showing that the war is not at home any more than the church is abroad. And if we forget those new churches they might just as easily forget us. But war has brought many serious difficulties. Many missions are cut off from all financial support from their base. This fact will accelerate the process by which the younger churches have been moving towards reliance upon themselves. At the same time it is bringing societies and churches more closely together. What the effects of the war will be we cannot tell. We have not felt the pinch yet. But the central difficulty is one not of finance but of imagination. Those younger churches are "fighting our battles." "In face of state absolutism, ancient caste systems, of the impersonal machine-made civilizations of the invading West, they witness to man's dignity and mysterious capacity for fellowship. They are proving the reality of the Christian gospel in society at a time when we despair of Christianity as empty theory. . . . The war is going to test our sense of the church universal."

* * *

Indians Work While Britons Fight

At the close of his article, Mr. Dougall quotes the words of Leslie Newbigin, at one time a Student Movement secretary, now at work among the villages of the Madras presidency. They are words of which the entire church should be reminded: "During these evenings in the villages, watching the faces of eager listeners who squat in a circle round the Petromax lamp, my mind has wandered back and forth between this little world, bounded by the dim outlines of thatched huts and the jagged silhouette of palm trees, and that world in which the one reality seems to be the monster of universal war. And again and again I have reminded myself that it is upon these people, the inarticulate and exploited millions whose labor keeps the world going, that the other world depends. And if the dynamic power of the gospel is at work among these, it will ultimately revolutionize the other."

* * *

And So Forth

Christmas Day in Scotland and Boxing Day in England are not to be bank holidays. This means that for the mass of our people there will be only one holiday this Christmastide. We are encouraged not to use the mail as freely as in other years but we are not forbidden to send Christmas cards. Only if possible we should send less to the outer circle of our acquaintances.

Still more citizens have been enrolled for national service. In all 381,643 registered last week. They were the men who reached the age of 34 during 1939 and those who reached 20 between July 28 and Nov. 9, 1940. There were in all 1,964 who enrolled as conscientious objectors, .51 per cent of the total.

I wish it were possible to report a lower number of deaths on the roads during October. The total exceeded 1,000 and by the only available standard of comparison this showed an increase of more than 100 over the corresponding month of 1939.

EDWARD SHILLITO.

Congregational Council to Meet at Dartmouth

Dartmouth College at Hanover, N. H., will entertain the next General Council of Congregational Christian Churches to meet in June 1942, according to the announcement of the executive committee.

Japan Hails New Treaty With Joy

Holds Pact with Wang Ching-wei Proves Empire's Magnanimity—Missionaries Leaving in Large Numbers

(Correspondence from Japan)

TOKYO, Dec. 6.—All Japan thrills with joy at the signing in Nanking on Nov. 21 by plenipotentiaries of Japan and the Wang Ching-wei government of a basic peace treaty. The same dignitaries plus representatives of Manchukuo also signed a tripartite agreement whereby each of the parties recognizes and promises cooperation with the others. To Japan this treaty, in that it specifically recognizes China's sovereignty (conditioned of course on good neighbor relations), promises to abolish extraterritoriality as in Manchukuo, and anticipates military evacuation of certain districts (though continuing the war against the Chiang Kai-shek regime and all communists), breathes a magnanimous spirit. It cannot be understood why anyone or anything but obstinacy and national selfishness on the part of other interests should fail to approve and cooperate.

* * *

Death of Last Genro Marks Change in Political Climate

Into this exuberance, however, a sad note has been thrust by the death of Prince Kinmochi Saionji, the last of that extraordinary order of elder statesmen who nursed the Japanese nation from the swaddling clothes of the 19th century to the adolescence of the early 20th. Those literarily inclined yet wishing to speak enigmatically have been referring to Prince Saionji as "the last of the Mohicans," for with his passing much of Japan's tie with democratic liberalism is broken. The nation did him high honor with a state funeral on Dec. 5. Despite the desire to make this a national occasion, the funeral was a somber one in keeping with the restraint on luxury being enforced by "the new structure."

* * *

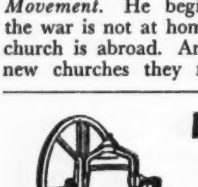
New Ambassador To America

A new ripple on the ebbing tide of friendly Japan-America relations has been created by the appointment of Admiral Kichisaburo Nomura (retired) as ambassador to Washington. A man of character and the traditional spirit of the Japanese navy, it is hoped he may conjure up some formula for mutual face-saving and satisfaction. Yet inasmuch as Japanese diplomacy and Nomura's task, as evidenced by the tenor of all newspaper comment and in particular that of the recently merged and now Japanese-owned *Japan Times and Advertiser*, is held to consist of bringing America to Japan's viewpoint, there is no very deep-veined current of optimism.

* * *

General's Death Emphasizes Growth Of Mission in East Asia

The death of Major-General Nobusuke Hibiki (retired) at the advanced age of 83 removed from Christian circles a figure



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so diminutive yet so colorful as to have become almost a symbol of Japan's Christian destiny overseas. An exponent of expansion on the Asiatic continent ever since his campaigning days in Manchuria during the Russo-Japanese war, General Hibiki has through patient yet effective labor during the past few years built up such a movement that, now enlarged into the organ for expressing Japanese Christianity's total impact on continental life, the East Asia Overseas Mission is supporting more than 100 pastors throughout Manchuria and north and central China. It is in close coordination with this work that the plan mentioned in the November National Christian Council *Bulletin* is to be realized whereby representatives of Japan's Christian churches will visit the Sunday schools of approximately 450 Protestant churches in north China and deliver Christmas greetings and gifts. A budget of 23,000 yen has been set for the project and funds are being solicited from Christian schools, churches and Sunday schools throughout Japan proper.

* * *

To Place Shinto 'God-Shelf' In Every Japanese Home

The enlargement of the Shinto shrine bureau in the ministry of home affairs and the expansion of its duties promises to produce a nation-wide movement to put god-shelves in every home. It is said that not more than 60 per cent now have them and greater reverence for Shinto deities is thought necessary in the present emergency. Little is heard of the project for merging Shinto religious sects into one, but at least in the political field Shinto activities are unified.

* * *

Buddhists Find Unity Hard to Achieve

The Buddhists, however, are having difficulty in meeting the government's wishes for unity in each of the three great faiths now recognized. The best that can be expected, say some, is a merging of sects around the personalities and teachings of certain great Japanese saints: Kobo Daishi, Shinran, Honen, Nichiren, *et al.* This, though, would leave several branches of Buddhism in Japan and that is not what is desired.

* * *

Movement Toward Christian Unification Continues

Among Christians the Protestants seem to be ever more sure of achieving a unified structure by March when the new regulations go into effect. The Roman Catholics hold their own counsel and few changes are envisioned. The Seiko-kwai (Episcopal) order is said to be wooing the Greek Orthodox for a possible merger along sacramental lines. The Seventh Day Adventists are "on the fence," but since their foreign missionaries are all leaving it is thought the native body will eventually conform to the prescribed Japanese pattern. In this connection it is significant that while little opposition is expressed in religious publications, a recent article by a popular commentator on philosophy, religion and other subjects in the secular *Miyako* newspaper opines that "whereas there was a time when real religious believers upheld their faith, fighting pressure and defending their cause, today most religious bodies, including Christians, have been reduced to mere social or cultural organizations . . . surrendering abjectly to outside influences."

* * *

Missionary Exodus In Full Swing

The missionary exodus continues. The Asama Maru sailing last Friday carried a host of repatriating families. In addition to the missions and missionaries evacuating from Japan and Korea, it is now reported that all members of the two mission bodies which have been working for decades in Formosa have departed or will soon be going. In Japan perhaps the most distressing news is that the Methodists in Hiroshima have had to leave their schools, churches and social settlement work because of local agitations and a desire to save the Japanese Christian movement from embarrassment. It begins to look as though the missionary personnel in Japan may be 50 per cent reduced by early 1941. Some, however, will remain regardless of various pressures, and it is worth noting that in Japanese church circles there is increasing reaction in favor of keeping the missionaries in places of recognized service and of protecting them from unjustified hardship.

* * *

Honor for Methodist Woman Educator

The decoration of Miss Olive I. Hodges with the sixth class order of the Sacred Treasurer by the emperor, in recognition of 35 years of service in women's education, was a mark of esteem the significance of which in connection with the recent 26th centennial celebration of the empire cannot be overlooked. Miss Hodges, though now a member of the United Methodist mission, served many years as principal of the Methodist Protestant girls' school in Yokohama.

T. T. BRUMBAUGH.

Illinois University Establishes Interfaith Student Award

A $300 annual interfaith university fellowship has been established at the University of Illinois.

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Canada Applauds Arsenal Address

Regrets President Did Not Go Further —War Unites Interfaith Group —Heavy Tax Increase

(Correspondence from Manitoba)

WINNIPEG, Jan. 4.—Throughout the last Sunday of the old year all Winnipeg waited impatiently to hear Mr. Roosevelt's speech on further aid to Britain. Some churches, it is said, curtailed evening services so that members might be sure to reach home in time for the address. Roosevelt always commands a vast audience in Canada. Save the king and Mr. Churchill, no one else is so certain with every speech to call children from play and old men from the chimney corner. But this speech was awaited with more than ordinary eagerness, and by more than an ordinary audience. On Sunday night it could be truthfully said that "Canada heard this speech."

* * *

Peace Talk Is 'Chatter'

On the whole the response was warmly favorable. The speech was a simple, strong enunciation of principles that Canadians had long since seen to be axiomatic. With Czechoslovakia, Poland, Norway, Denmark, Holland, Belgium and France bearing daily evidence as to what a nazi peace really means, Canadians have heard the late chatter about a "negotiated peace" as from men beside whom Nero, fiddling, seemed reasonably responsible. Could Roosevelt have gathered his audience before him, Canadians would have lent to his words the emphasis of resounding applause.

* * *

Speech Preliminary To Action

Perhaps some disappointment was felt because the speech did not contain any specific word about increasing the laggard production of planes, about the transfer of ships or destroyers, about the loan or lease plan which is to take the dollar mark off the much discussed "aid to Britain." But listeners realized that the time was insufficient or everything, and appreciated the fact that such a statement was a necessary preliminary to action that would quickly follow.

* * *

Reject Arsenal Plan As Not Enough

If there was one position in the speech difficult to understand, it was that a people three times as numerous as that of Great Britain could calmly acknowledge that a victorious Britain would free them from a peril which victorious führers would bring, and that therefore in sheer self-protection the United States must, in an emergency as grave as that of war, make herself an arsenal of these frontier warriors; but that this same nation can, without sense of shame, content herself with waiting behind the lines while Britons and Canadians fought and suffered to win security for all.

* * *

Interfaith Group Unites On War Issue

Evidence of a new development in denominational cordiality found expression in a recent meeting in the Royal Alexandra hotel, Winnipeg, where representatives of three faiths made a plea for common understanding, considering the topic "The Common Ground." Rabbi Solomon Frank spoke for the Jews, Father F. R. Wood for the Roman Catholics, and this correspondent for the Protestants. The speakers emphasized the fact that on the issues of most basic importance all men of real religion are one, standing for values which the totalitarian view of life repudiates. This was the first such meeting ever held in Winnipeg. In earlier similar meetings Protestant and Jewish clergymen, with Roman Catholic laymen, spoke. This time the Catholic faith was represented by a priest who is also bishop-elect of the diocese of Winnipeg.

* * *

Leading Educator Preaches in University Mission

Plans are nearly complete for a mission to the University of Manitoba, to be held during the last week of January. The chief missioner is to be James S. Thomson, president of the University of Saskatchewan. Dr. Thomson, also one of the board of governors of the Canadian Broadcasting Corporation, is recognized as one of the most important figures in the educational life of the dominion. Though he now heads a state university, he is still first and foremost a minister of the gospel. He will speak at mass meetings of students every night. A non-Canadian participant is Edwin Espy, American secretary of the Student Christian Movement. Roman Catholics and Jews will cooperate, conducting missions of their own at the same time. It is possible that at the close of the mission a joint service of witness may be held in the civic auditorium.

* * *

Tax Increase Met In Installments

The season for annual meetings is at hand and churches are finishing the year with remarkable stability. Some decrease in missionary givings seems to be certain throughout the dominion, but this is explained in part by the extraordinary increase in Canadian taxes, and by the tremendous immediate demands which the war is making. The total Canadian income is higher than ever before and the volume of Christmas trade reached new peaks; but much of this is in consequence of the new military income. The ordinary Canadian family is feeling the pinch of war economy sharply. Canadians are being urged to commence payment of income taxes in installments.

* * *

Emergency Appeals Generously Met

Supplementing the new taxes has come a succession of emergency appeals, each one of which has been generously met. Almost all suffering countries of Europe have been aided by special subscriptions or tag days. The latest Winnipeg appeal, that for the lord mayor's fund, brought such response that without any canvassing $32,000 was quickly subscribed for a Christmas gift to the bombed families of Britain. More money has been coming in since, and the fund will probably remain in operation as long as the need continues.

ERNEST MARSHALL HOWSE.

Churchmen Urge Aid to Britain

To Carry Need for More Munitions to Churches—N.A.M. Digests Text-Books—Food March Completed

(Correspondence from New York)

NEW YORK, Jan. 6.—An "Interfaith Committee to Aid the Democracies" was organized last week and announced on Sunday. Henry Sloane Coffin, president of Union Theological Seminary, was elected chairman and Henry A. Atkinson of the Church Peace Union, secretary. One hundred and sixty prominent lay and clerical leaders signed the complete-aid-to-Britain platform of the committee, which expects to carry to the churches propaganda for munitions, ships and food for Britain "freely given or lent." It is anticipated that over 1,000 signatures will eventually be secured. The committee urged that "the President call a conference of the representatives of all democratic peoples (both those whose lands have been invaded and those still independent) to counsel together for the defense of our liberties and to set forth our common purpose to achieve a world in which free men can live."

* * *

Federation Withdraws from Youth Congress

Meeting in New Brunswick, N. J., last week end, the National Student Federation, one of the founders of the American Youth Congress and representing 100 college student councils, withdrew from the organization by a 3 to 1 vote on the issue of the alleged radical tendencies of the Youth Congress. The federation passed resolutions upholding the National Selective Service Act and another to press for government action "against all forms of monopoly." One advocating sending food to starving Europe was defeated.

* * *

Manufacturers Abstract Books On Social Science

All textbooks in the fields of history, civics, sociology and economics "in general use in the public school systems of the country" have been abstracted and the abstracts will be available for distribution soon, it was announced by the National Association of Manufacturers last week. A set of the abstracts will be filed with those organizations "which we feel might find them of interest," such as state boards of education, libraries of teachers' colleges or teachers' professional organizations. Upon request, N.A.M. will send to any person interested a copy of the abstract of any book.

It is also anticipated that manufacturers will get an abstract of all books used in their local communities with the suggestion that "if the abstracts indicate that any book presents its subject in a manner with which you disagree . . . you should express your opinion about the book to your local school authorities, who generally will be found as interested as you yourself in presenting a fair picture." The N.A.M. stated that the aim was not to "prove one thing or another," but to determine whether there is any basis "for the grow-

A Christian Century Question Box on

What Is Christianity?

By Charles Clayton Morrison

THE publication of Dr. Morrison's book, *What Is Christianity?*, has been greeted with a wide reading response and has stimulated keen discussion in theological circles and in the press. It is already in its second large printing. The author has received so many letters from readers of his book—appreciative, critical and inquiring—that he is unable to respond to them personally. In lieu of this he has consented to write a series of four or five articles in The Christian Century devoted to the answering of the questions which the book has raised.

Before projecting his articles, Dr. Morrison desires that a general invitation be extended to his readers to formulate any questions they may have in mind and send them to him for consideration. He asks that these questions be designed

a) to clarify or explain specific statements made, or the general position taken, in the book.

b) to direct attention to what the reader regards as inconsistencies or fallacies or false assumptions or half-truths or other defects, especially those that affect or involve the book's fundamental thesis or the arguments used to support it.

Readers are asked to make their questions brief. If a single sentence or two will not suffice, 100 words may be used. If more than 100 words are required to make the point of the question clear, a covering statement may be added. Obviously, it will be impossible to print *long* questions and leave room for the author's replies. More than one question may be asked. If the reader, instead of asking a question, wishes to make his point in the form of a positive argument or criticism, this will be equally acceptable.

The series will begin in February. Communications should be addressed to Dr. Morrison personally, at the office of

The Christian Century
440 So. Dearborn St.
Chicago, Illinois

ing apprehension about the contents of school textbooks." Fourteen members of the faculty of Harvard University asserted in a statement given out on New Year's Day that there was a danger that this N.A.M. analysis of social study textbooks might be done "with bias."

* * *

Food March Ends In New York

Five young men who had started out from Lancaster, Pa., 12 days before, together with five other recruits they had picked up on the way, were met at the edge of the city on New Year's Day by 50 other sympathizers and together they marched through the streets of New York to Broadway Tabernacle. Each of the marchers carried placards, some of which read, "Kindness builds real peace"; "Starvation breeds anarchy, not peace and democracy"; and "Starving Europe needs our surplus." Muriel Lester of London was among the marchers. At Broadway Tabernacle Church a special service was held in the chapel. It was conducted by Allan Knight Chalmers, the pastor, and addressed by A. J. Muste of the Fellowship of Reconciliation. J. Holmes Smith, pastor of the Methodist Church in East Berlin, Conn., and leader of the group, told briefly of the 170-mile hike. The group met a sympathetic response.

* * *

Christian Front Cases Are Dismissed

The final chapter in the much heralded case of the 17 obscure Christian Front members charged with "a conspiracy to overthrow the government and seize its property" was written in the Brooklyn federal court last week. Nine men had previously been acquitted, one committed suicide while the trial was in progress and two were dismissed during the trial. The cases of the remaining five were "nolle prossed" for lack of evidence by the assistant United States district attorney with the consent of the judge. The men were immediately freed and congratulated by over 100 friends and relatives.

* * *

And So Forth

The New Year's Eve service offering at Riverside Church was given to the "sore spots on the world's map," being divided between "China and its suffering millions, Greece and its heroic defenders and the work of the Friends Service Committee."

City home relief appropriations were cut $1,362,666 for the current six months' period because of an anticipated drop of from 10,000 to 13,000 cases.

Dwight W. Wylie, pastor emeritus of the Central Presbyterian Church, Manhattan, and Howard C. Hasbrouck, pastor of the New Lots Reformed Church, Brooklyn, for the past 36 years, died suddenly of heart attack this past week. Announcement was made this morning of the death of Howard Duffield, pastor emeritus of the First Presbyterian Church since 1918. He was 86 years old.

J. Henry Carpenter.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Chamber of Horrors (Monogram release of British film) Leslie Banks	*Detective.* Young sleuth helps heiress solve mystery buried in uncle's tomb and concealed by gang headed by sadistic doctor.	An Edgar Wallace thriller, with typical adjuncts: creaking doors, a leering butler, portraits with eyes through which guns are pointed. Stodgily acted. *A routine horror film.*	
Comrade X (MGM) Felix Bressart, Clark Gable, Hedy Lamarr	*Comedy.* Tippling American reporter is commissioned by hotel valet in Moscow to "save" daughter from communism. Marries her, converts her to "Americanism," escorts family from Russia.	Story fails to "click," becoming mere frame for attempted "ribbing" of communism—which somehow falls flat. Farcical, slapstick finish doesn't help. *Fails to come off.*	M
Kitty Foyle (RKO) Ernest Cossart, James Craig, Dennis Morgan, Ginger Rogers	*Drama.* "White collar" girl from wrong side of tracks weds scion of wealthy family; leaves him when relatives object; suffers disillusionment. Later he offers romance and another proposes marriage.	Expert filming of the popular novel by Christopher Morley. Technique is particularly interesting as story is told by flashbacks, with a device—snowstorm in a glass ball—to dissolve scenes. *Smoothly, intelligently handled.*	M, Y
The Mannerheim Line (Soviet film)	*Documentary.* Newsreels of Soviet-Finnish war, with commentator describing events from Soviet viewpoint.	Unusual shots, some of them obviously taken at considerable risk. Comment, it should be remembered, is Soviet propaganda. *Interesting.*	M
The Saint at Palm Springs (RKO) Wendy Barrie, George Sanders	*Detective.* Seeking to deliver valuable stamps from foreign refugee to daughter at desert resort, the "Saint" encounters gang bent on theft of stamps.	Another in series about Robin-Hood type of free lance, always suspected by police, always solving the crime daringly in the end. *Fair thriller.*	M
Second Chorus (Par.) Fred Astaire, P. Goddard, B. Meredith, Artie Shaw and orchestra	*Musical comedy.* Pair of dance band musicians carry on feud in college and after, losing each other's jobs, vying for same girl.	A brisk affair, with amusing situations and dialogue. Meredith and Astaire funny as superannuated collegians. A welcome relief from musical "spectacles." *Gay, bright, tuneful.*	M, Y

BEST CURRENT FILMS

For Family: The Adventures of Chico, A Dispatch from Reuters, The Great Dictator, The Howards of Virginia, Knute Rockne—All-American, Spring Parade, The Thief of Bagdad.

For Mature Audience: Brigham Young—Frontiersman, Christmas in July, Dr. Kildare Goes Home, Edison the Man, Escape, The Fight for Life, The Great Beginning, The Great McGinty, The Long Voyage Home, Love Thy Neighbor, The Mark of Zorro, Pride and Prejudice, Our Town, Queen of Destiny.

Teachers Solve Problem Of Flag Salute

Stillwater, Okla., public school officials believe they have found a solution to the problem created by refusal of members of Jehovah's Witnesses to salute the flag. "We are trying to adjust these differences the American way," said Mrs. Florence Barr, principal of a school where four members of the sect are pupils. "Before flag-saluting ceremonies these four children leave the classroom. Formerly, when these children remained seated as others rose to salute, many questions were asked. Now everyone concerned is satisfied."

Pastor Refuses to Serve On Draft Board

Because he "cannot serve on a board drafting men for war, which I believe is wrong," N. U. McConaughy, pastor of the First Presbyterian Church of Iron Mountain, Mich., declined to accept appointment on the Dickinson county draft board. Recommendation for his appointment, submitted by the Michigan state headquarters for selective service, was approved by the President. The Norway, Mich., ministers' association has issued a statement endorsing the stand taken by Mr. McConaughy.

Burial Cooperatives Serve 30,000

At the close of 1940 there were 40 co-op burial associations in five midwestern states. They had a membership of more than 30,000, according to a survey by the U. S. Bureau of Labor Statistics released in the November issue of the *Monthly Labor Review.* According to this study, the average cost of complete funeral service in the co-ops was $166 as compared with an average of $363 for private profit mortuaries. Minnesota and Iowa lead the rest of the country in burial cooperatives.

Dr. Cory Retires from Pension Fund

Abram E. Cory, for many years director of the minister's pension fund of the Disciples of Christ, with headquarters in Indianapolis, Ind., has recently retired. Dr. Cory, who helped to establish this fund, was formerly minister of the Disciples church at Kingston, N. C., and before that was one of the secretaries of the Interchurch World Movement. He is one of the best known leaders of his denomination, representing it on many interchurch boards.

WORSHIP has lost its vitality because it has failed to pour new content into the old forms. If it is once again to take its place as the highest of the arts, it must express fellowship with God in ways that modern men will understand.

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[A volume in the Minister's Professional Library]

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BUT the main part of the book is a *practical manual,* full of detailed suggestions on the arrangement of services, the composition of prayers, collects and litanies, the selection of liturgical materials, the sermon as an integral part of the service, and the use of the church building. Included are complete worship services which Mr. Seidenspinner has himself developed.

This book will stimulate every minister to make his own experiments and provide him with tools for the task.

CLARENCE SEIDENSPINNER holds degrees from Northwestern University and from Garrett Biblical Institute. He has been minister of the Methodist churches at Oconomowoc and Ripon, Wis., and is now minister of the First Methodist Church, Racine, Wis. **$2.00**

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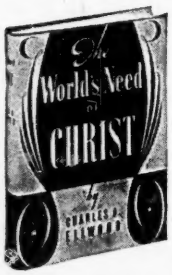

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